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The Outlook

A Family Paper

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THE SPECTATOR

NOTES AND QUERIES

Harriet Beecher Stowe

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St. Louis An illustrated article on **The Higher Life of St. Louis** will appear in the August Magazine Number. The author, the Rev. John Snyder, is pastor of the Church of the Messiah in St. Louis.

Y. P. S. C. E. A character sketch of the Rev. Francis E. Clark, D.D., founder of the Christian Endeavor movement, written by Mr. J. W. Baer, the General Secretary, and profusely illustrated, will be printed in the July Magazine Number.

Bishop Vincent An illustrated article by President Harper, of the University of Chicago, on Bishop Vincent and his relation to the Chautauqua movement, is in course of preparation and will soon appear.

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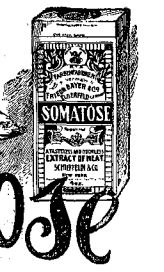

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The Outlook

A·Family·Paper

Volume 54 Saturday, 11 July, 1896 Number 2

THE National Democratic Convention opened at Chicago on Tuesday noon, amid a great deal of uncertainty as to its outcome in the matter of the selection of a candidate. The steady drift towards free coinage which has been evident among the delegates for a long time past shows no sign of diminishing force or change of direction at this writing. All indications point to the adoption of an uncompromising free-coinage platform. This is quite as far, however, as prophecy may venture with any reasonable hope of confirmation. The silver men, although in great majority and exceedingly enthusiastic and vociferous, have shown few signs of organization. They have not been able to hold a caucus, they have not been able to decide to modify the two-thirds rule, and they are radically divided on the question of a candidate. Whether the various and somewhat divergent elements which make up the free-coinage majority can be welded together and brought to agree upon a free-coinage representative to stand upon a free-coinage platform will be known before these words are read by the majority of the readers of The Outlook. In any event, the country is likely to have a perfectly definite issue presented to it by the platforms of the two great parties, and that is a great point gained after the confusions and compromises of recent years.

❀

Party disintegration makes itself more manifest daily. It is true that Senator Hansborough, of North Dakota, has decided to seek re-election as a free-coinage Republican, but the two Republican Senators from Montana seem to have allied themselves with the bolters. In Minnesota the free-coinage Republican leaders have issued a manifesto declaring that the St. Louis Convention, in adopting the gold-standard platform, had changed the creed of the party on the vital issue of to-day, and forced out of its ranks those who believe in the coinage of both metals. This address is signed by Congressman Towne, ex-Congressman Lind, Lieutenant-Governor Day, and several State Senators. In Michigan the revolt is only less marked. The Detroit "Tribune" boldly repudiates the currency plank of the National platform, and the leading candidate for Congress in the Sixth Congressional District has published a letter declaring that if elected he would support the free coinage of silver at the old ratio. In Kansas, where Congressmen Broderick and Curtis had already been nominated on free-coinage platforms, both declare that they will stand by these platforms, and repudiate that adopted by the National Convention. Their position, however, has been made a difficult one by the organization of a Silver Republican League pledged to the support of free-silver candidates for the Presidency and Vice-Presidency, and a counter organization of Republicans pledged to oppose all nominees rejecting the St. Louis platform. In Kansas it is only among the newspapers that party lines are being well maintained—only two out of nearly three hundred having gone over to the Populists. In the East there is a corresponding and even wider revolt among Democrats against the prospective free-coinage platform. It is true that ex-Congressman Williams, of Massachusetts, the Democratic candidate for Governor last year, has come out in favor of silver, but his position is one of peculiar isolation. Most of the party leaders have thus far failed to proclaim a revolt only because the proclamation would lessen their influence in the Convention. Ex-Secretary Whitney expressed the general attitude when, in reply to the question whether he would bolt after a free-coinage plank was adopted, he merely said: "I shall not bolt before it is adopted."

❀

As a result of the party disintegration going on, nearly every one is comparing the present situation with that in 1856. In many respects they are analogous; but in one respect they are widely different. The new sectionalism so constantly spoken of does not compare in sharpness with the old. At Chicago, it is true, the delegations from the West and South are solidly arrayed against those from the East, but both represent mere majorities among their respective constituents. In every city and town in the West and South there is an influential minority in favor of the gold standard. And in nearly every city and in every country district in the East there is a considerable minority in favor of free coinage. The ovation accorded to Senator Teller on his return to Colorado last week might seem to indicate that the entire population supported the proposition to expand the currency by doubling the demand for Colorado's chief product. Yet many, if not most, of the wealthier citizens of Denver and Colorado Springs prefer to await international action for the remonetization of silver. On the other hand, in the East—particularly in New England—one finds here and there outspoken advocates of National action. The Springfield "Republican"—the only Eastern daily that dispassionately keeps track of the current of political thought—published last week letters in favor of free coinage from two prominent writers hitherto classed as international bimetallists—President E. Benjamin Andrews, of Brown University, and Anson Phelps Stokes, of Lenox. Even in New York City there are a few advocates of free coinage. Last week public attention was directed to one of these by the resignation of President William P. St. John, of the Mercantile National Bank. Mr. St. John had consented to attend the Chicago Convention as member of a committee appointed by a free-coinage mass-meeting held at Cooper Union the week before. The directors of the bank strenuously objected to his service on this committee, on the ground that it would injure the standing of the bank. President St. John accepted this view of the situation, but declined to leave the committee. Only one director voted against accepting his resignation, but the vote of regret was unanimous. Mr. St. John had been President of the bank since 1883. In 1884 he had been appointed member of the Finance Committee of the Chamber of Commerce, and at the request of its chairman had begun a systematic

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study of the silver question. The final result of this study was his conversion to the free-coinage doctrine, and readiness to sacrifice himself for it.

❀

The report of the Government finances for the year ending with last month shows a deficit of $26,000,000, as against one of $43,000,000 a year ago. Most of this gain is due to increased receipts, especially from customs. The aggregate from this source was $161,000,000, as against $152,000,000 last year and $132,000,000 in 1894. As 1894 was the last year of the McKinley Law, some of the advocates of the Wilson Law have claimed that it is a far better revenue measure than its predecessor. The comparison between '96 and '94, however, is hardly fair to the McKinley Law, as importations under it in 1894 were restricted by the prospect of lower duties when the Wilson Law changes went into effect. The average customs revenue under the McKinley Law (during the three years '92, '93, and '94) was $171,000,000, or $10,000,000 more than those under the Wilson Law last year. This difference, however, is chiefly to be attributed to the higher prices prevailing throughout the world when the McKinley Law was in force. Had the importations under it been appraised at present European prices, the taxes received by our Government would have been much less. The internal revenue receipts last year were $147,000,000—$3,000,000 more than last year, but $10,000,000 less than the average during the three years preceding. This falling off is, of course, a disappointment to the framers of the present law, as an increase in internal revenue was anticipated from the increased tax upon spirits. The decrease is probably due, not to a decrease in the consumption of liquor, but to a decrease in the amount manufactured and put upon the market. Hard times affect public revenues as quickly as private. The Government's expenditures during the year just ended were $352,000,000, or $4,000,000 less than in 1895, $16,000,000 less than in 1894, and $31,000,000 less than in 1893. They are, however, $53,000,000 greater than during the last year of Mr. Cleveland's previous administration. The great increase in expenditures during the present decade has been chiefly due to increased pension appropriations, which last year aggregated $130,000,000, as against $88,000,000 in 1889. There have also been serious increases in the appropriations for the navy and for rivers and harbors. The amount of money held in the Treasury over and above liabilities is $267,000,000, or $160,000,000 more than three years ago. The bond issues have aggregated $262,000,000. The present National debt is $1,222,000,000, or about $100 per family of five.

❀

The Louisiana Legislature has partially fulfilled the pledges of reform made to the representatives of the New Orleans Citizens' League in order to secure Governor Foster's reinauguration. It has, however, fulfilled them in a disappointing fashion. A Constitutional Convention is to be called if the voters so order, but its work is to be so limited that no new election can be held to determine who was rightfully elected Governor in the recent contest. Governor Foster's message to the Legislature on this point was on the same level as his failure to give the New Orleans Citizens' League representation at the polls in the November election. Rarely has a Governor so distinctly avowed that his actions were governed by partisan considerations. "As chief executive of the State," he says, "I fully realize that I am the public servant of the whole people. As a representative, however, of that great majority of the people whose political principles and opinions on public questions I share, I would deem myself recreant to the trust imposed on me by them if I should surrender a dearly won victory after a hard-contested political battle, to be again struggled for at the instance of the defeated party." The Citizens' League is thus defeated in its effort to secure an honest election to determine the question whether Governor Foster represents a "great majority" or a fraudulent majority of the people of the State. Regarding a reform in the election laws, the Governor is a trifle more public-spirited. He modifies his opposition to the Australian ballot system, but urges its adoption in the larger towns only. Respecting the registration lists he urges a complete and satisfactory revision. The majority of the Legislature has accepted the Governor's programme. Most of the members of the New Orleans League voted with the Republicans and Populists against limiting the work of the proposed Constitutional Convention, but a few were absent, and the partisan Democratic measure secured a majority. If the Convention is held, its revision of the Constitution need not be submitted to the voters. It is possible, however, that the voters may decide that no Convention shall be held. Apart from these matters affecting the franchise, the most important bill yet acted upon by the Legislature was one permitting the Sunday opening of saloons except between the hours of nine and twelve in the morning. This measure was advocated not only by the liquor interests, but by many public officials of the city of New Orleans. The position taken was that the present laws could not be enforced. The Legislature, however, refused to be guided in this matter by lawbreakers and those who connived at lawbreaking. After considerable discussion the bill was sent back to the committee. The fact that Sunday-closing laws have been enforced in New York has apparently strengthened the cause of Sunday closing throughout the Union.

❀

The troubles of the English Ministry are not confined to domestic matters. Our recent comment on the withdrawal of the Education Bill needs to be supplemented by a comment on the singular ill luck which has attended the Ministry in foreign affairs. It is the misfortune of Governments that they are always held responsible for disasters which occur while they are in power, even though, as in many cases, these disasters are the direct results of policies initiated by political opponents. It is impossible at this moment to determine intelligently how far Lord Salisbury has been responsible for the untoward results of the foreign policy of the Conservative Ministry up to date, but it is certain that that Ministry has met with a series of humiliating reverses. When the Conservatives went into power, there was a great deal of talk about a vigorous and creditable foreign policy, it being a commonly accepted maxim among the Conservatives in England that Liberal Ministries are always weak in foreign matters and Conservative Ministries strong. Lord Salisbury, especially, has been held up as what is popularly called a strong man, and there were hopes that Mr. Chamberlain would develop the same sort of aggressiveness. The Ministry had hardly taken office before the massacres in Armenia were crying aloud for vengeance, and instead of vigor, decision, and action the English Government not only did nothing, but appeared almost insensible to the shocking brutalities which stirred the conscience of Europe. The Great Power which has often, under the dictates of conscience, interfered at great risk in behalf of oppressed peoples, remained silent and with folded hands, the Sultan apparently entirely in-

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different to English representations and threats, and the Russians scornful of them.

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In the Farther East Russian diplomacy has, for the moment at least, established Russian influence in China as firmly as it has been established at Constantinople. In South Africa, where one of the strongest Englishmen of the day was practically in command, with one of the most skillful and daring of colonial ministers behind him, there has been a succession of disasters, which have in turn humiliated Mr. Rhodes and Mr. Chamberlain. Mr. Chamberlain has shown a good deal of ability and frankness in dealing with South African matters, but the fates have been against him, and President Kruger has so far beaten him at every point. When the foolhardy invasion headed by Dr. Jameson failed, those who wanted a strong policy expected Mr. Chamberlain to take advantage of the situation and establish English authority in the Transvaal, and there is good reason to believe that Mr. Chamberlain would have been glad to carry out this policy; but there was no moral ground on which it could have been made respectable. It only remained for him to disclaim any knowledge of or sympathy with the attack on the Boer power, and at the same time to insist upon all the rights which belonged to England in South Africa. He is reported to have notified President Kruger privately that he was quite ready to fight if he had the opportunity. He then invited President Kruger to London, with the suggestion that the grievances of the Uitlanders should be redressed by amicable discussion, to which "Oom Paul" replied that Great Britain was bound to respect the independence of the Transvaal and that the grievances would be cared for at home. Matters were at this stage when the leaders of the insurrection pleaded guilty of the charges of treason against them, and their four leading men were sentenced to death. At the very moment when the tide of sympathy set in motion by these sentences was at its height, President Kruger published the cipher telegrams which threw such a light on the origin of the movement against the Boers and the connection of certain leading Englishmen with it as to give what first appeared to be a movement for the redress of outrageous wrongs a purely commercial character. In other words, a crusade in behalf of the rights of outsiders in the Transvaal was transformed into a violent attempt to overthrow the Boerish power for commercial ends. The publication of the cipher dispatches left the Boers master of the situation. The remission of the sentences of death was another master-stroke on their part, and "Oom Paul" now has the satisfaction of having outwitted the shrewd and able English Minister, protected his own country, postponed the granting of just reforms, and put into the Transvaal treasury, from fines, something more than a million dollars. This brief survey makes it clear that, despite the enormous majority behind it, the Conservative Ministry is still to justify its existence in foreign as well as in domestic affairs.

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The Turkish Government is now reaping the harvest which it has sown with such a prodigal hand. Its evasions, delays, and falsehoods have not only forfeited the confidence of the entire Western world, but that of its own subject peoples. It is safe to say that nobody in Turkey or out of Turkey believes anything the Government says. This does not mean that the Turkish Government always lies, but it does mean that it has used the arts of lying so long that no one is now able to discriminate between truth and falsehood in its statements. This is strikingly shown in Crete, where, if appearances are to be trusted (and the word "if" is significant), the Sultan is desirous of pursuing a conciliatory policy and of pacifying his Cretan subjects, but the Cretans do not believe him and are not willing to trust themselves in his hands. When the Assembly of the island met last year, a serious effort was made to deal with the financial situation, which was and continues to be extremely involved. Among other remedies proposed for immediate relief was a project for a loan, but although this project had behind it a large majority of deputies and the approval of the Governor, the Sublime Porte refused to act upon it. Distress has steadily increased, and as it has increased the feeling against Turkey has grown. The Porte is now desirous of acceding to the demands of the Cretans, and has taken steps in that direction. It proposes, among other things, a convocation of the Assembly of the island, to which will be submitted for discussion a scheme for the general reform of the administration of Crete; but one Christian member of the Assembly has already expressed a general suspicion when he said that the Sultan proposes by a convocation of the Assembly to secure in one place the attendance of the representative men of the island and then to quietly lay hands on them either for slaughter or imprisonment. It looks now as if the insurgents in the island would stand their ground until a definite joint action of the Great Powers has assured them that they may safely lay down their arms and discuss their grievances under the forms of law. If Turkey imagines that the crimes in Armenia are to go unpunished, she is even more short-sighted than people have believed. She is already bearing the punishment. No country has ever stood lower in the estimation of the world.

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Nothing shows more strikingly the general acceptance of the democratic idea and the dominance of the democratic movement than the language of the claimants to the vanished throne of France. Comment was made in these columns not many weeks ago on the declaration of the representative of the older and younger branches of the historic royal family of France that he was quite ready to rise to power through popular suffrage. About the time this manifesto was issued there was an interview between its author, the Duc d'Orléans, and the ex-Empress Eugénie. This interview was very widely discussed, and it was believed in some quarters that an endeavor had been made to effect a fusion of the claims of the two houses, the Bonapartist interest to be thrown into a kind of pool with the Legitimist interest. Prince Victor Napoleon has, however, promptly denied this report, and he has denied it in words of thoroughly democratic purport. He says that he has not abandoned his rights, because the rights of the Bonapartist dynasty are not vested in that dynasty, but in the people themselves. If the people want him to rule, he is willing to rule; that must be his permanent attitude. He cannot abandon his duties. This is shrewd talk, like that of his rival on the other side of the line. It shows that the consciousness of democracy has penetrated even through the non-communicating atmosphere which usually surrounds claimants to thrones. It does not seem to have occurred to these gentlemen, however, that in abandoning the divine right to rule for the privilege of ruling by popular suffrage, they have yielded all that was distinctive in their positions. For the sake of a possible immediate advantage they are bartering the hopes of their grandchildren—if it may be said that the grandchildren of princes in this day have any hopes.

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Professor Peabody, of Harvard, presents in the current "Forum" an interesting summary of an inquiry made in Boston last summer on behalf of the Committee of Fifty for the Investigation of the Liquor Problem. The inquiry

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embraced the patronage of the saloons and the patronage of the substitutes for the saloons. Among substitutes for the saloons were included all places which offered their patrons some degree of sociability without intoxicating liquor. Regarding the patronage of each saloon, the investigators received the statement of the patrolman on the beat—supplementing it in case of doubt by that of the saloon-keeper himself. Regarding the patronage of the substitutes for the saloon, an independent investigation was conducted. The results reached were as follows:

	Number.	Daily Patronage.
Saloons	606	226,752
Pool-rooms	225	22,650
Coffee-rooms	29	15,378
Lunch-rooms	227	47,565
Reading-rooms	35	10,825
Clubs	56	2,500

Excluding the pool-rooms, which Professor Peabody regards as nearly as injurious as the saloons, the total patronage of the substitutes was 76,000. The patronage of the saloons was nearly three times as great. In a city with an adult male population of 156,000, the number of persons entering saloons each day is estimated at 226,000. Of course many persons enter saloons more than once a day, and the record kept was one of visits rather than visitors. But, making all allowance for "repeaters," the estimate is still a startling one. Upon the basis of an expenditure of ten cents at each visit, the aggregate outlay in these places is $6,800,000 a year—or an average of $68 for each family in the city. The public schools cost less than a third as much, the parks less than a third as much; indeed, the rent paid by the great mass of families is less than three times as much. Professor Peabody takes the position that the patronage of the saloons is in large part due to their ministry to social needs, and the figures he presents constitute an urgent appeal for further efforts to furnish wholesome means of meeting these needs.

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The Raines liquor-tax law in this State went into full effect the first of this month. As a revenue measure it has proven even more successful than its framer estimated. The total receipts are likely to aggregate $10,500,000. In this city the receipts will be in the neighborhood of $5,000,000, and although one-third of this sum will go to the State, the city will still receive nearly twice as much as from the licenses issued under the old law last year. The success of the law, however, from the standpoint of revenue indicates a corresponding failure from the standpoint of saloon restriction. The number of saloons in this city is likely to decrease less than ten per cent., and this ratio will probably hold throughout the State. The taxes for cities and towns of various sizes were carefully graded so as to produce the maximum revenue, and drive as few saloons as possible out of business. They were emphatically tariffs for revenue, and not tariffs for protection. Some of the opponents of the law are attacking it on the ground that it will throw several thousand saloon-keepers and bartenders out of employment. In these criticisms it is uniformly assumed that the money heretofore spent in the closed saloons will hereafter not be spent at all. Our criticism upon the law is that nearly all this money will be spent in other saloons, employing perhaps the same men in the same business. Were one-tenth of the townships and wards of the States made saloon-free, the reduction in the amount of drinking would be of immense value. But with saloons still permitted in nearly every neighborhood, tippling, treating, and loafing places will remain about as convenient as ever to the great body of citizens.

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It is a pleasure to commend again the intelligence and energy with which the system of free lectures delivered in the public schools of this city during the winter, under the authority of the Board of Education, has been managed. Especial credit is due in this connection to Dr. Leipziger, who has devoted himself with the greatest zeal to this method of university extension, as it may be called with very little exaggeration. Dr. Leipziger's annual report shows that nearly 400,000 people listened to these lectures during the five months in which they were delivered. The audiences were very largely made up of those who are not in the habit of hearing lectures of any kind. The lectures carried into every section of the city the results of the latest scientific research and thought. Nearly eight hundred were illustrated by stereopticon views, and many more by experiments of various kinds. The subjects included physiology, hygiene, travel, civil government, American history, art, literature, the social sciences, and the natural sciences. The lectures were necessarily popular in form, but they were almost without exception serious in intention, and the men who were secured were for the most part experts in their various departments—men, that is, who spoke from a first-hand knowledge of the themes with which they dealt. This is probably but the beginning of a system which is likely to be permanent in the city, and which ought to afford, among other things, the possibility of free communication of thought and knowledge between all classes of citizens. Any man who has mastered any subject ought to be willing to share with others the results of his research and thought, thus making his own rivulet of information tributary to the general stock of knowledge in the municipality. Dr. Leipziger evidently hopes for larger appropriations to make this system of free lectures genuinely and permanently educational in its character, and the results already achieved show that that hope is well grounded.

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That salaries have been paid in the New York city departments to men who never did an hour's work has been openly asserted for many years. That there have been "understudies" in many of the departments receiving from the principals appointed a half or two-thirds of the salary apportioned to the position, the difference being retained by the man appointed by the authorities, is a commonly known fact. It has been found, more than once, that these principals were serving in other of the city departments. To prevent the subletting of positions by the men with a "pull" has been very difficult. The Civil Service Commissioners and the City Comptroller have arranged that the city pay-rolls hereafter shall be compared with the lists of the Civil Service Commissioners. The records of the Civil Service Commissioners contain not only the mental but the physical examination of every man appointed from the eligible lists. The comparison of the pay-rolls with the records of the Commissioners will prevent the employment of "dummies"—the term applied to the men who work in place of the man appointed by the authorities. Politics as a trade is fast becoming unprofitable in New York City.

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In a recent comment on the report of the Chinese Imperial Maritime Customs for 1895, the New York "Tribune" points out some of the benefits which China is likely to receive in partial compensation for her great losses during the recent war with Japan. Among these is the opening of the Chinese ports more freely to the commerce of the world, and the opening of Chinese territory more generally to the introduction of industrial machinery. The report referred to shows that during the last year, in spite of its recent calamities and present sufferings, a large amount of business

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was transacted in the Empire. Money was plentiful, trade excellent, importations of machinery large, and customs receipts in excess of any preceding year; the gross value of imports and exports exceeding that of 1894 by eight per cent. A noticeable decline in the import trade in opium is one of the features of the situation—a decline which indicates, however, not a moral but an industrial change, opium imported from India having considerably advanced in price, while the domestic production has very materially increased. New cotton-mills have been built in the neighborhood of Shanghai and elsewhere, and thousands of acres of new cotton-fields are being planted. There has been a material increase in the exports of silk, tea, and cotton, and China has benefited greatly by using the Pasteur system of dealing with the silkworm disease. The foreign commerce of the Empire is still largely in English hands; second on the list stands Japan, and third the United States. About seventy per cent. of the entire commerce of the Empire is transacted at Shanghai. There are now in China only about ten thousand foreign residents, of whom about four thousand are English and about thirteen hundred Americans. Under good economic conditions China would undoubtedly make a very rapid advance in industrial development of all kinds, and the prospect of securing those conditions is very much brightened by the defeat which the Empire sustained at the hands of Japan.

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The defeat of Yale at Henley by the Leander crew on Tuesday morning destroys the hope that the Grand Challenge Cup might be brought to this country. No international intercollegiate athletic event has excited so general public interest since Harvard tried her skill against Oxford with equally disappointing results. In the Yale race just rowed, as well as in the earlier contest referred to, the courtesy toward each other shown by the two crews and the fair and friendly feeling evinced by the English press and people were gratifying to all who care for manly sport carried on under pleasant conditions and with mutual esteem. Yale was, in a way, unfortunate in drawing a formidable opponent for the first heat, and in thus having the struggle ended for her on the first day of the racing. The crew sent from this side of the water was made up of fine material, but the men seem to have been unable to accommodate their stroke to the exigencies of a comparatively short course. The Leander crew won by nearly two lengths in 7 minutes and 14 seconds.

Harriet Beecher Stowe

Harriet Beecher Stowe, who died at her home in Hartford on Wednesday of last week, was the most widely known of American women; indeed, it is not too much to say that, with the exception of a small group of men, including Washington, Lincoln, and Grant, she was the most widely known of Americans. The audience which she addressed through "Uncle Tom's Cabin" was made up of readers in all countries and languages. On this continent almost every one of intelligence read the story; and those who know how very shallow, measured by the depth of population, the circulation of even popular books is, will find in this statement some explanation of the extraordinary influence exerted by that story. In England, within a year after its first appearance, forty editions had appeared, and sooner or later it was translated into more than twenty languages. In this country the sale has never ceased; which means that the people have never stopped reading the book. They have seen it in every possible form, both in bound volume and on the stage; and they know Uncle Tom better than they know any other character in fiction. Such a success is not made by accident; such an achievement rests upon a rational ground of genius, temperament, individuality, and conviction. It may be said that Mrs. Stowe was born to write "Uncle Tom's Cabin." She belonged to a family lavishly endowed with some of the highest intellectual gifts—a family intensely in earnest in the enforcement of moral convictions, and passionately sympathetic with their kind. The ethical tendency which has for two and a half centuries been masterful in New England had not spent its force when it reached the children of Lyman Beecher, but it was associated with a profound humanity, with gifts of humor and eloquence, and with the dramatic and poetic imagination. In Mrs. Stowe, as in her great father and her greater brother, there was not only the instinct to right the wrong, but also the dramatic quality which personified the wrong and attacked it with every resource of the heart as well as of the intellect.

Born in Litchfield, Conn., in the stirring days of 1812, Mrs. Stowe knew the simplicity, the hardness, and the strenuous intellectual life of a New England parsonage. She was a sunny child, of amiable temper and vivid imagination. She turned to books in earliest childhood from an infallible instinct that in them she would find what her rich and aspiring nature needed. She lived in Scott's novels, in "The Arabian Nights," and in "Don Quixote"—a significant selection, which brings out in strong relief the idealism and the insatiable interest in life which were her prime characteristics. Among the many stories which are told of the gifted children in the Litchfield parsonage is one which was highly characteristic of Henry Ward Beecher. It is said that one morning the father overheard a noisy discussion among the boys upstairs. Going to the foot of the stairs, he called to one of them and asked what the trouble was. The answer came promptly, "Henry says that God can't make a sheet of paper with only one side." Before Mrs. Stowe was twelve years of age, in a school composition she had answered in the negative the question, "Can the immortality of the soul be proved by the light of nature?" In her thirteenth year she became a pupil in the seminary in Hartford of which her sister Catherine was the principal, and after passing through the course at the school became one of its teachers. In 1832, when her father became President of Lane Theological Seminary, she went with him to Cincinnati, where, four years later, she married Professor Stowe. In 1850 Professor Stowe accepted a position on the Faculty of Bowdoin College, and the family returned to the East. After two years' residence at Brunswick a second removal was made to Andover, Professor Stowe having been appointed Professor of Sacred Literature in the Theological Seminary of that place. He held this position until 1862, when he resigned, and the final move of the family was made to Hartford, where Professor Stowe died in 1886. In a recent article in "McClure's Magazine" Mrs. Elizabeth Stuart Phelps gives us this charming glimpse of Mrs. Stowe in the Andover days:

"My personal remembrances of Mrs. Stowe are those of a young girl whom she entertained at intervals, always delightfully, in the long parlor running the width of the stone house, whose deep-embrasured window-seats seemed to me only less wonderful than the soft and brightly colored, rather worldly-looking pillows with which those attractive nooks were generously filled. There were flowers always, and a bower of ivy made summer of the eternal Andover winters in the stone house; and there were merry girls and boys—Mrs. Stowe was the most unselfish and loving of mothers—and there were always dogs, big and little, curly and straight; but in some form dog life, with its gracious reaction on the gentleness and kindness of family life, abounded in her house. It was an open, hospitable house,

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human and hearty and happy, and I have always remembered it affectionately."

Mrs. Stowe was then a woman of world-wide fame, but living a quiet domestic life, deeply religious in tone, profoundly sympathetic with moral movements, and with personal experiences simple, unaffected, and pervaded throughout by an incorruptible integrity.

The anti-slavery agitation was at its height when the Stowes left Cincinnati for Maine. Mrs. Stowe had been near enough to the frontier line between slavery and freedom to enter personally into the great struggle then going on. It has been said, and with entire truth, that the Dred Scott decision made slavery a National institution, and did more to organize the whole North against it than any other single incident or fact. There were many men who were reluctant to disturb slavery so long as it remained on Southern soil, but they were incapable of becoming parties to the system by assisting in the return of fugitive slaves. Mrs. Stowe lived on the border-line over which such slaves were constantly making their escape. She came into contact with the problem at first hand in many ways, and it took possession of her heart and soul. In Brunswick she conceived of the idea of writing a series of sketches which should portray a slaveholding society as she understood it. A magazine article containing the account of the escape of a slave woman and her child over the ice of the Ohio River suggested the first incident in the story, but the death of Uncle Tom was the initial point. When she had put this scene on paper, the book rapidly assumed shape in her mind, and was written with a running pen. It appeared first in weekly installments in "The National Era" of Washington. On March 20, 1852, it was given to the world in book form. Ten thousand copies were sold in a few days, and the book soon attained a circulation of not less than 300,000 copies. Its influence was instantaneous and almost incalculable, and no one can read the story to-day, when all the passions which raged about it are dead, without understanding the secret of that influence.

It has been said, and with a degree of truth, that "Uncle Tom's Cabin" was not an entirely accurate description of a slaveholding community. There were hosts of considerate and merciful slave-owners. It was not Mrs. Stowe's purpose to describe this class. She was not attempting to portray dispassionately a social institution in all its phases; she was attempting to portray, and she succeeded in portraying, with passionate power, possible conditions of life under the system of slavery. It was a fair thing to do, because a system ought to be held responsible for the worst conditions which naturally arise under it. The only other book in modern literature which has produced an effect at all commensurate with that produced by "Uncle Tom's Cabin" is Tourguéneff's "Sketches of a Sportsman." In these sketches the great Russian novelist, with an artistic skill and poise which were beyond the command of Mrs. Stowe, set down with dispassionate accuracy the condition of things as he saw it among the Russian serfs. The book is a series of studies done by one of the greatest masters of fiction from a literary standpoint. Its power lay, not in the dramatic intensity with which the institution of serfdom was thrown into bold relief, but in the almost judicial calmness with which it was pictured. When the book fell into the hands of the Czar, Alexander II., it brought home to him for the first time the full meaning of serfdom, and it bore its fruit in the emancipation of the serf. Mrs. Stowe's method was different, and was more immediately effective. Tourguéneff reached the mind and convinced the reason of an absolute sovereign; Mrs. Stowe awoke the conscience of a whole people. In the light of this supreme achievement, an estimate of Mrs. Stowe's later work may for the moment be postponed. From a literary point of view her studies of New England character and life are distinctly her best work; but it must not be assumed that "Uncle Tom's Cabin" owed its success entirely to the theme and the hour; it discloses literary power of a very high order. Defective as it is in construction and style, it has, nevertheless, elements of greatness in it. Mrs. Stowe was first and foremost the author of "Uncle Tom's Cabin," the most influential woman of her time in this country, and in all probability one of the marked women of the century in the eyes of the future.

The Pope on Christian Unity

Generous quotations from Pope Leo's Encyclical Letter on Christian Unity will be found in the Religious World in The Outlook of this week. Like all communications of the kind which the present Pope has made to the world, it is eminently courteous, moderate, and kindly in tone. The immediate occasion for its preparation was probably the publication of Mr. Gladstone's letter, which has already been commented upon in The Outlook. It is needless to say that while Pope Leo is in thoroughgoing and honest antagonism to the reactionary tendencies within the Roman Catholic Church, and is in more senses than one a leader of its progressive element, in hearty sympathy with his times and with the democratic movement, and to a certain extent open-minded to the discoveries of truth and fact along scientific lines, he is also an uncompromising exponent of the Roman Catholic doctrine of the exclusive and supreme authority of the Church. He is eager to bring the Church into closer relations with modern life, but he abandons no whit of the claims of his most reactionary predecessors. His argument for the authority of the Church is clear, definite, and convincing, provided one accepts the premises on which it rests. That, however, is, as Matthew Arnold said of Cardinal Newman's solution of the problem of life, simply impossible to the Protestant world. The humorous aspect of the Christian unity proposed by various religious bodies, which is embodied in the suggestion on the part of each body that all other communions shall come to its point of view, has more than once been pointed out. The kindly and courteous Encyclical of a Pope whom all Protestants respect throws the humor of that proposition into still bolder relief. There can never be a reunion of Christendom on ground held exclusively by any one body of Christians. When such a reunion comes about, it will be because an inward and spiritual conviction and faith draws each body away from its particular position to the central point where truth in its highest aspects is one. Organic unity can never be effected on the basis of an infallible authority vested either in a line of Popes or in a succession of councils. The spiritual conception of the nature of the Christian religion and of the functions of the Christian Church has sunk so deeply into the heart of a large part of the world that a consensus of opinion which would rest the authority of that religion and of that Church upon an external tradition of any kind can never be obtained.

This does not mean, however, that the hope of a union of Christians throughout the world large enough to include not only all Protestants, but all Roman Catholics and members of the Greek Church as well, is a pure illusion. The constant discussion of the subject shows how much the divisions of the Church weigh upon the noblest spirits among religious people; and the marked change in the temper and character of the discussion evidences in

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another way the growing consciousness of the real community of interest and faith between Christians of every race, creed, and Church. Sir Thomas Browne urged that the use of good language was due to the Pope as a temporal prince; the time has come when it is not only accorded to him as a Christian, but is also expected from him, and that expectation the present Pope has never disappointed. Christians are clearly learning to live together in the bonds of brotherly love, and that in itself marks a great forward step.

Suggestion and Hint

Nothing is more characteristic of fruitful men than their ability to take suggestions from every quarter and to perceive almost at a glance their possibilities of development and use. A man of this temper is constantly fed by casual remarks, incidents, stories, and experiences. Things which would have no interest beyond the moment to a man lacking this quality of appropriation become wonderfully rich and stimulating. Some men develop this faculty to such a degree that they become largely dependent upon it, and find it necessary to keep themselves in constant contact with other men in order to receive the necessary intellectual stimulus. In rare cases the faculty may be over-developed. In the cases of most men its development is rudimentary. In such a development, however, two ends are served. First, life is made infinitely more interesting. A man who forms the habit of getting at the inner significance of things, of detecting their resemblances, of seeing their illustrative power, finds himself constantly entertained by what goes on within his hearing and before his eyes. The spectacle of appearances and the procession of experiences are not isolated. They suggest a thousand interesting points of contact; they throw side-lights on a thousand obscure or difficult problems. Second, life is made very much richer by the development of this habit. It takes on a definitely educational character. A man is fed by nearly everything which comes in his way; his thought is stimulated, his imagination awakened, his speech enriched. This was strikingly illustrated in the case of the man whom Mr. Lincoln once pronounced the most fruitful mind in the history of America—the man who literally found sermons in stones, who drew from other men the secrets of their craft, who saw the resemblances between the processes of all industries and the processes of life, who detected the large and subtle analogies between human life and the life of nature. To him, therefore, all experiences and observation became a kind of Pactolian stream which left a deposit of gold in its channel. It lies within the power of few men to make such use of this faculty of appropriation as the great preacher and orator of whom Mr. Lincoln spoke, but it lies within the power of all men to develop it to such a degree as to get an immense addition of pleasure and power from it.

The Outlook Vacation Fund

A Letter from Santa Clara

Most of us long for the unsung songs of the poets, but only those who live close to the working-girls of New York know the untold tragedies of daily life in this great city. Twelve years ago a gentlewoman by birth and education was left a widow with one child in the city of New York, without a dollar. She faced the future conscious of her limited physical powers, and very conscious that she was totally unfitted by training to support herself and her little girl of four years. It is doubtful whether she would have made the effort to live if it had not been for the trusting affection of her little girl. Mother love gave her courage, and she went to work. She was a fine needlewoman, slow, but able to do exquisite work. She managed to keep a home for herself and child by unremitting toil, working day and night. Her little daughter attended the public school, and the mother made use of her limited knowledge of music for her girl's benefit. The child showed a decided talent for music, and it then became the mother's ambition to educate her for a music-teacher, little realizing that the teaching of music as she knew it, when every girl was satisfied if she could play the "Shepherd Boy" and a few other thrilling and popular ditties on the piano, and music lessons as they are given to-day represent a great growth in the knowledge of music by the people of this country. Utterly unconscious that the education that she could give her child in music would be very inadequate to the work that she intended her to do, the mother persisted, and the girl secured a few music pupils when she was fourteen years old. She had a very good voice, which she used in a volunteer choir for practice, and she soon found herself teaching girls with no voices to imitate her, believing she was training their voices. A year ago last winter she developed throat trouble. It finally became so serious that a physician (that dread of the poor) had to be consulted. Terror seized the mother's heart when she was told that the girl had the incipient seeds of consumption. The singing lessons were given up, but the piano lessons continued until the girl could not sit on the piano-stool from exhaustion. Then the mother took the child to the Working-Girls' Vacation Society, asking that she be given a vacation. The Society's physician decided that two months in the Adirondacks might cure the girl. This decision was almost as hard for the mother to bear as was the first declaration of the physician that her child was threatened with death. The mother and daughter had never been separated in their lives; as the mother expressed it, "For twelve years she has gone to sleep with her hand in mine. How can I let her go!" They parted, and this is the letter that came to the mother:

Dear Mamma:

We arrived at Tupper junction at 5.30 this morning. Got coffee & rolls & each paid 25 cts. Arrived at Santa Clara at 9.30. Got eggs, coffee, milk & bread. Took a nap & now I write. Paid 25 cts for my trunk, paid Dr. 10 cts & now have 40 cts. left.

The house surprised me, it takes up 3 city blocks; has 36 single rooms, 9 hammocks, & 2 cots out of doors. The dining-room has 4 long tables covered with ferns. Blue and white dishes. You can use all the fancy pillows, of which they have about 20, & there are 12 reclining chairs on the veranda. I have a room on the ground floor; a wardrobe with 2 shelves & all is new, for I am in the new part of the house. I have a Turkish rug. Fancy oak dresser with a swinging mirror & 4 drawers—a center table with a handsome linen hemstitched cover, wicker rocker, & one chair; a white iron bedstead, white spread, & even a nice new scrap basket; a blue and white china toilet set. They have glass candle-sticks & candles here, they do not allow lamps. I sit next to the Dr. & the nurse at the Table. I wish you was here, you would not believe it. We have a library & two handsome parlors furnished all new in oak, desk, rockers, couches, pictures, etc. I slept at night & feel all right. Am not homesick. All the girls (12) so far seem all right. Don't worry about me, look out for *yourself* & *eat*. I feel I will get along *fine*. We are right in the village. I wrote with lead pencil because I could not find a pen & did not want to keep you in anxiety. Answer as soon as you can.

Ever your loving daut—

Roast lamb
Stewed corn
Mashed potatoes
Made gravy
Custard
Milk
Tea
Onion salad.

} Dinner To-day.

THE VACATION FUND

Previously acknowledged	$1,973 88
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A Friend	5 00
Cash, Plainfield, N. J.	5 00
Mrs. A. M. A.	3 00
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A Friend	2 00
A. B., Brooklyn, N. Y.	2 00
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Count Tolstoï and Non-Resistance

By Ernest H. Crosby

IN a recent letter, published in the New York "Tribune" of April 5, 1896, Count Tolstoï reaffirms his belief in the universal moral obligation of non-resistance to violence of all kinds. His book, "What I Believe," shows that the moment at which he first clearly apprehended and unreservedly adopted this principle marked an epoch in his life. He had become disgusted with the emptiness of a selfish literary career; he had sought in vain for a solution of the problem of existence among men of his own rank of society, and in the philosophy and science of the day; at length he became convinced that the great peasant class, quietly bearing its burdens, satisfied with its mode of life, and never rebelling against death, contained the true philosophers, and upon observing them more closely he concluded that their contentment sprang from their simple religious faith. He made a heroic effort to share their beliefs, but he found in the Russian Church a great deal that he could not accept. In the faith of the peasant the true was evidently mixed with much that was false. He determined, if possible, to separate the good from the evil, and to discover the very essence of Christian life. To that end he began to make for himself a serious study of the Gospels.

Here at last he found what he sought. "The text that gave me the key to the truth was Matthew v., 39: 'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. *But I say unto you, That ye resist not evil.*' The simple meaning of these words suddenly flashed full upon me; I accepted the fact that Christ *meant* exactly what he *said*, and then, though I had found nothing new, all that had hitherto obscured the truth cleared away, and the truth itself arose before me in all its solemn importance."

For Tolstoï love to God and love to man are the deepest experiences of man's consciousness. If we draw the inspiration of our lives from this double source, it is difficult to find a logical escape from the doctrine of non-resistance. It is merely the extension of love to the very margins of the universe, until it embraces even those who are our enemies, and shines like the sun on the evil and on the good.

But it is upon no logical argument that Count Tolstoï lays the basis of his belief in non-resistance. Our moral ideas are not founded upon reasoning. The only reason for adopting such a principle as non-resistance must be that it appeals to a man's profoundest nature. It was thus that Tolstoï absorbed it as a thirsty man drinks water.

The "Tribune" letter to which I referred was called forth from him by a short symposium on the subject which appeared in the "Voice" of December 26, 1895. One of the questions put by that journal was: "If the principle of non-resistance were carried out by Christ's followers, what would be the practical results?" To this question Count Tolstoï strongly objects. Man's duty is to find out God's will and to do it; it is impossible for him to know the consequences. "I cannot know the whole of the universe, . . . but I do know with certainty what God, who has sent me into this world, infinite in time and space, and therefore incomprehensible to me, demands from me." This which God demands is that we should do unto others as we would that they should do unto us. "Only when I yield myself to that intuition of love which demands obedience to this law is my own heart happy and at rest. And not only can I know how to act, but I can and do discern the work to co-operate in which my activity was designed and is required." Man should "always co-operate in the development of love and union among created beings."

Count Tolstoï holds, and I think truly, that to a man who has formed such a conception of his duty in life, it becomes increasingly impossible to exercise force upon others.

"To many people of our society it would be impossible to torture or kill a baby, even if they were told that by so doing they could save hundreds of other people. And in the same way a man, when he has developed a Christian sensibility of heart, finds a whole series of actions become impossible for him. For instance, a Christian who is obliged to take part in judicial proceedings in which a man may be sentenced to death, or who is obliged to take part in evictions or in debating a proposal leading to war, or to participate in preparations for war, not to mention war itself, is in a position parallel to that of a kindly man called on to torture or to kill a baby."

Count Tolstoï considers the test case of the Christian who sees a robber killing or outraging a child. Should he exercise violence to save the victim? "He may plead with the robber, may interpose his own body between the robber and the victim, but there is one thing he cannot do: he cannot deliberately abandon the law he has received from God, the fulfillment of which alone gives meaning to his life. Very probably bad education or his animal nature may cause a man, Christian or non-Christian, to kill the robber, not only to save the child, but even to save himself or to save his purse, but it does not follow that he is right in acting thus, or that he should accustom himself or others to think such conduct right."

Our author points out that "none of us has ever yet met the imaginary robber with the imaginary child," but that all the horrors of history have been caused by recourse to violence. "There is no moral law with reference to which one may not devise a case in which it is difficult to decide which is more moral, to disobey the law or to obey it." This last statement is obviously true. The fact that it may be contended that a lie is justifiable to save life has never been allowed to detract from the merit of truthfulness.

Count Tolstoï nowhere attempts to minimize the far-reaching consequences of the principle which he advocates. If the exercise of force is wrong, a Christian has no right directly or indirectly to participate in it. As government is based on force, he must not take part in governing. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you." This does not involve the abolition of government nor of anything else, as is often erroneously asserted. It calls simply for the abstention of the individual from acts which he cannot conscientiously perform. Nothing would be abolished until all came to that way of thinking.

One reason that the consequences of non-resistance in extreme cases strike us at first as iniquitous is that we do not look upon crime as Christ did. When we think of murder, we picture to ourselves the sufferings of the victim. But Jesus looked deeper. He could afford to relegate these pains and sorrows to the background, for he discerned something worse. He tells us expressly, "Fear not them which kill the body, but are not able to kill the soul." According to him, it is not the killing, but the anger against one's brother, which is the root of the evil. The problem with him would be, not how to prevent murder, but how to eradicate anger, hatred, from the heart of man. It is perfectly conceivable, when the object of our endeavors is thus changed, that in some cases the prevention of crime might increase the sum total of hatred to a greater extent than the failure to interfere. It was in the realm of ideas and affections that Christ lived. His kingdom was not of this world, and for that reason his servants could not fight in his defense.

It was in humility and submission even unto death that Jesus won his great victories, and so his followers, strong in their very weakness, overcame the Roman Empire and its legions without ever striking a blow.

Let us not suppose for a moment that there is anything feeble or effeminate in non-resistance. In abdicating

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physical force Tolstoï would only have us fill ourselves with a spiritual force which is incompatible with it. The Lord is not in the wind, nor in the earthquake, nor in the fire, but in the still, small voice. The Russian writer himself is no weakling; tall and broad-shouldered, a veteran of the Crimean War, he is the manliest of figures. But if we needed proof of the essential strength of the precept, "Resist not evil," we should find it in one of the letters of the symposium in the "Voice." Colonel Higginson writes that the only consistent non-resistant whom he has ever encountered was the late William Lloyd Garrison.

Here, then, we have the typical non-resistant. Is it not a coincidence that he should be the one man who in the history of our country has, without any exception, accomplished the most for humanity? At the close of the war, when Lincoln was congratulated on having liberated the slaves, he replied with much truth that he had only been an instrument, but that the moral power of Garrison and his followers had done all.

And posterity has long since decided that no man ever did a man's work in a manlier way than the non-resistant Garrison.

Nor must it be inferred that Count Tolstoï stands alone in Russia, nor that these views of his are confined to his disciples. He is in many respects the mouthpiece of all that is best in his dearly loved Russian peasantry, and in this lies his chief significance. The peasantry of Russia have found a man of character and genius to give voice to their deepest feelings and their noblest aspirations.

Needed Municipal Reform in San Francisco

By Charles H. Shinn

As the time approaches for the new Charter election in San Francisco, the various Citizens' Leagues, Good Government Clubs, and other organizations opposed to the corrupt rule of the present ring are working harder than ever before. Their cause is gaining unexpected strength from the increasing waste and extravagance of the city officials working under the present Charter. Few cities have been plundered more remorselessly, and in none is there more immediate need of the revolt of good citizens against thieves and swindlers. A few figures will be enough to illustrate the financial situation of the municipality.

The old "dollar limit," which a few strong men and newspapers were long able to retain, was the safeguard of San Francisco. The dollar limit consisted of a pledge that the total amount of money raised for the city's expenses during a fiscal year should not exceed $1 on the $100 of assessed valuation—property being assessed at about its selling rate. This gave the city about $2,250,000 per annum, which, with its other revenues, was sufficient, as experience showed, to keep up appearances, except that a costly City Hall was being constructed, and in consequence street work and sewerage suffered. A few years ago the tax-eating brigade succeeded in breaking down the dollar limit under the plea that San Francisco needed many improvements. "Down with the Silurians!" became the cry, and, unfortunately, it carried the elections. City expenses have rapidly increased each year, while the appearance of the city has been but little improved.

It now costs more to carry on the city of San Francisco than it does to run the rest of the State. The tax-rate per $100 of assessed valuation has greatly increased in recent years. In 1891–2 it was $1.1476; by 1894 it rose to $2.1493; the present fiscal year, 1895–6, it actually reached the enormous figure of $2.25; and the tax-rate now proposed for the coming fiscal year, 1896–7, will not be less than $3.50, if the office-holders can have their way.

The enormity of this increase, viewed from the standpoint of taxpayers, not tax-eaters, needs no explanation except the statement that, according to the theory of taxation in California, $3.50 per $100 of assessment means simply 3½ per cent., which is more than the net profit on many classes of investments. The direct premium on bribery to obtain lower individual assessments is, of course, enormous.

Descending to particulars, here is a city of 300,000 people, most admirably situated on a wind-swept peninsula, in a healthful and equable climate, where many of the expenditures necessary in Atlantic slope cities are not required, where few, if any, of the items of expense cost more than elsewhere, and many cost much less. But the expenses of the leading city departments have been increased enormously.

The County Clerk's Department in 1890 cost but $72,000 for all expenses; but during the fiscal year now closing it had $130,000, and ran in debt. For the coming fiscal year this Department asks for $138,000. But one of the best experts in San Francisco, Mr. Benjamin Gunn, says, after an exhaustive examination of the business of this Department, that it ought to be run for $60,000 per annum if taken out of Tammany politics. The Health Department, ten years ago, was run for $25,000 per annum; this year it cost $29,000; and now $45,000 is asked for. Experts say that $20,000 is sufficient. The Hospital, which used to cost $68,000 per annum, cost $80,000 this year, and now asks for $95,000. The Street Department, which in 1886–7 spent $208,863, received $559,000 this year, and now asks for $1,558,180. There is no doubt that San Francisco must have better streets, drainage, and sewers. But the work is very badly done, and the Department is one of the most openly corrupt in the whole city government. It employs twice as many people as a business man would employ to do the same work, and it pays each one of them twice as much as the ruling rate of wages for similar services. The same system is nearly universal, and explains a large part of the extraordinary expenses of San Francisco government.

The Park Commission, ten years ago, spent $45,000 per annum. This year it has had $300,000, and now asks for $365,000. This is chiefly for improvements which can well afford to wait until the city is more prosperous. Mere maintenance of the Park is all that the taxpayers can now afford.

The annual expenses of the Fire Department have more than doubled in ten years; the Police Department now wants nearly a million dollars per annum; the Assessor's office, formerly run for $71,000 per annum, now wants $108,000; and the cost of water and light has increased from $252,000 to $510,000. The last item is astonishing! Notwithstanding the enormous supply of water in the mountains, a single corporation has controlled the situation, and has tripled the annual cost of water for municipal purposes. The gas and electric companies, by combining, have doubled the cost of lights.

The School Department is the one to which money well and wisely spent is the least begrudged. It received $1,000,000 for the present year, but asks for nearly $1,600,000 for the next fiscal year—a very large increase.

To sum up, the tax-rate for the present fiscal year, 1895–6, is equal to $21.66 for each man, woman, and child in San Francisco. In other words, the direct tax produced a sum of about $6,500,000, and in addition to this the tax-eaters had something like a million dollars raised by the sale of licenses and in similar ways. The expected tax levy for the coming year, 1896–7, will be equal to $26.66, producing some $8,000,000, which will be increased by license sales, etc., to close upon $9,250,000. Is it any wonder that times are very hard, that the savings-banks have reduced their rates, that firms are going into bankruptcy every day in the year? Here is a total of nine and a quarter million dollars demanded for the municipal expenses of this city of 300,000 people. It is more than enough to carry on the entire State government for two years, as the Legislature generally appropriates about $8,000,000 at its biennial sessions, and this last amount is undoubtedly extravagant.

The best authorities say that the city government ought to be carried on in all respects as well as now for $4,500,000 per annum, from all sources, and that $750,000 of this sum could and should be spent for permanent improve-

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ments. From this simple statement one may see the nature of the work cut out for reform clubs; aside from the moral issues involved, their aim by adopting the new Charter is to substitute systematic government for the present irresponsible conglomerate, before which the best Mayor in the world would be powerless, and to make possible the saving of not less than one-half of the proposed tax levy. Having the Australian ballot, it is likely that the new Charter can be adopted, by proper efforts and thorough organization. Still, it is a fight against our California Tammany, old in guile and in the well-known methods of all Tammany rings, so that the battle will not be an easy one. Business men are certain to favor the new Charter, in the face of this wildly extravagant tax levy; and this may prove the turning-point in the whole struggle.

The Bible and the Child[1]

The Higher Criticism and the Teaching of the Young

By the Rev. Frank C. Porter, Ph.D.
Professor in Yale Divinity School

The question how far the results of the historical criticism of the Bible should be used in the instruction of children is, for those who accept these results, in part a question of truth, and in part of expediency; but it is also in part a question of profit, and in this aspect I wish to consider it. The historical criticism of the Bible means the use of its books as historical sources; and this means that the student does not value the book simply as a book, but is looking for something that lies behind the book. The question, not indeed of the right—let this be taken for granted—but of the worth of criticism, resolves itself, therefore, into the question, Which is of greater value, the book as a book, or the historical facts and persons behind the book? Does critical study take us from the less to the greater, or from the greater to the less? If it leads to the less, we need not trouble children and the world at large with it; if to the greater, we must offer the new treasure to all. We cannot accept the historian's natural answer to the question, for his common fault is an over-valuation of his work. To be sure, the movement from fiction to fact is a movement up, but the movement from *truth* to fact is a movement down. It does not much matter whence Shakespeare got his stories, and how much fact, how much fiction, they contain; and the critic, who must ask these questions, should not suppose that he is doing the greater thing in answering them. Scholars will analyze and excavate in the effort to go back of Homer, and decide whether he was one or many, and what was fact, what fiction, about Troy and its fall. But the story is worth more than the fact behind it. It is the universal and the eternal in Shakespeare and Homer, not the local and temporal, that we wish the child to gain and to love. On the other hand, there are great events in human history whose significance far surpasses that of their records, so that to make our way through records to the facts is to go from the less to the greater.

Is the virtue of the Bible, then, like that of Homer and Shakespeare in that it lies in the books as books, or is the virtue in the facts behind the books? It is in neither alone, but in both in very different degrees; and upon the recognition of this fact the solution of our problem turns. It is worth while to let children accompany the historian as fast and as far as they can, when the events and personalities of which a book tells are more profitable than the book itself for teaching, for reproof, for correction, for instruction in righteousness. But the discovery that every book in the Bible has interest and value as a historical source should not lead us to suppose that this is the chief interest and value of all alike. The historical interest is, indeed, now somewhat domineering. It threatens to deprive us of the free and happy appreciation of story as story, of poetry as poetry, in its anxiety to know facts. In an age of science we must fight on every hand for our æsthetic enjoyment, our spiritual appreciation of things as they are, because we are so possessed by the passion to get back to things as they were, and as they came to be.

There is in the Bible much story and poetry which is of value for the spirit that is in it more than for the facts that are behind it. The Hebrew mind expressed its religious sentiments and ideals by preference in imagery and narrative. The Gospels teach us how effective the parable may be as the language of religion. And the parable, in a large sense, is much more extensively used in the Bible than our prosaic minds readily perceive. There will be, it is true, much diversity of opinion regarding the question where the story, where the fact, is of greater religious value. Religion may demand the actual where art would be contented with the ideal. But the case is often clear. It is of far more use for us to know the mind of the writer of Job than the facts or traditions with which he deals. It is in the book that these get their value. Of other poetical books of the Old Testament the same is true; of Proverbs, of Ecclesiastes, and of the Psalms. Historical questions in the case of these books are peculiarly hard, for the very reason that their connection with history is so slight. But books in the historical form, also, may be more important as books than as histories. This is especially true when they are not the work of individuals, but are formed in a national tradition and take into themselves the spirit of a people's life. The stories of the beginnings of Israel's history are such products of the Israelitish genius. This is the source of their perennial charm. These products of the youthful spirit of Israel are, indeed, in our Bible, mixed with the work of a later age and a different spirit. One must read the prophetic apart from the priestly narratives if he would feel the breath of the dawn of the nation's life. For this distinction we are dependent upon the historical critic. Let us by all means give to children the advantage of this distinction in their reading of the Bible, and let us explain it to them when they ask for the explanation or need it. But let not the critic spoil for us, young or old, the charm of these stories because he does not know how much in them is history and how much legend. Let children read them as they are, but see that they seize upon their spirit, so that if questions of fact afterward arise they may feel that their treasure in the story does not depend upon the answer.

But, on the other hand, the Bible records events that are in themselves of the greatest religious significance, great as evidences of the hand of God in human history, great as causes of progress and achievement in the religious life of humanity. Such events were the exodus from Egypt, the establishment of the kingdom of Israel, its division, the fall of Samaria, the captivity and the return of Judah. In and through these events great movements of life and thought were initiated in which we are still borne onward—movements significant not only in their ideal contents, but in their historical actuality. Whatever the charm of the record, the facts are more impressive, and we are more concerned to know the facts as they were than to keep the records as they are. Here historical science, in passing through the records to the facts, contributes to a larger and truer faith in God. When criticism pushes aside the overgrowth and brings to light some hidden flower of rare beauty, its work is of far greater value to the spirit of man than when it proceeds to pull the flower to pieces. Children should be shown the flower, for they cannot find it by themselves; but to the deeper knowledge of it loving contemplation is a better way than analysis.

In the events just mentioned certain actors appear—the prophets—in regard to whom one hesitates to say whether they disclosed the significance of the events, or gave the events their significance; whether the events or these personalities were the more immediate work of God. They were certainly the supreme flower of Israel's religious life, and it is one of the chief contributions of historical science to religious faith that it has given us a closer view of these men. Yet, just here where the religious value of historical

[1] Previous articles in this series by Dean Farrar, the Rev. Dr. R. F. Horton, Dean Fremantle, and the Rev. Dr. Washington Gladden will be found in the issues of The Outlook for March 21, April 18, May 2, and June 27, respectively.

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methods is most evident, it is perhaps hardest to know how to make use of them for immature minds.

Behind the Book of Isaiah, for example, stands the prophet Isaiah, who is greater than the book. Not only for history, but for religion, we value the book chiefly as a means of acquainting us with one of the greatest of the men of faith; and we are ready to do with the book whatever will help us to reach the man. But between us and Isaiah stands the copyist, and back of him the scribe. The Revisers in their preface let us know what hard work the copyists have made us, and how far textual criticism is from having undone all their errors in the Old Testament. But the scribes have left us a still harder task. Our Book of Isaiah is their work, not his. They were wrong in ascribing all this material to him. Not only chapters 40–66, but parts of chapters 1–39, cannot be from Isaiah, nor from Isaiah's age. If we would know him, we must set these parts aside—not that they are of less value for history or for religion than the rest, but that they are not of value in the search for Isaiah. Further, the events with reference to which Isaiah spoke must be known, the background of his time, and even what came before and after, the sources and effects of his life, if we would know him. And, finally, after all this preparation, there is needed that sympathetic inward response of soul to soul, by which alone one man knows another. So that our knowledge of Isaiah is conditioned on the one side by much difficult scientific research, and on the other side by our spiritual capacity, our inner relationship to him.

Of these two conditions of the right understanding and good use of a book of Scripture, either one may be overestimated. If the condition of scholarship is emphasized, we may be forced to some such position as this. Children and untrained persons cannot follow the hard path just described, even if they have a guide; while the uncritical reading of the book will surely lead them astray from the true path. It is, therefore, better that they should not read the book at all, but should receive its treasures at second hand. Let the historical expert, through a highly special kind of skilled labor, make his way into the presence of the great personalities of Biblical history, and get from the vision and contact fresh moral and religious impulses which shall become a part of his own personal life. Then let him impart this possession to others, not as he gained it, but directly, in the language of to-day, and by the heightened power of his own personality. This result has actually been reached of late by a young German critic. But such intervention of the scholar between the Christian and his Bible is as intolerable as the Roman Catholic intervention of the priest. The learned have, as a matter of experience, no such advantage over the unlearned in gaining from the Scriptures eternal life. Children and childlike men are not less fitted than others to apprehend and appropriate the Christian religion, but, according to the testimony of its founder, they are better fitted than the wise.

This brings us to the other condition for the right use of the Bible. If childlike humility and trust alone are needed, the question may arise whether historical science is at all worth while, whether it does not rather lead one aside from the best uses of the book. This, too, has been recently maintained in Germany.[1] It has been asserted that what the Bible, as it is, offers to the simple and true-hearted reader is everywhere of far greater value than anything that historical science, with all its uncertainties, can discover behind the book; and that the search for the less is a positive hindrance to the finding of the greater.

I believe that in both of these extreme views the difficulties of the historical process are exaggerated. To be sure, path-breakers in the historical field must be rarely equipped, but less gifted minds can pursue the path when it has once been made, and can recognize the truth of conclusions which they could never have reached alone. The main conclusions of the critical school rest, not on matters of philological or archæological detail, but upon considerations which appeal to the common reason of men; and in proportion to their importance and security are their grounds broad and general and capable of popularization. The common mind is more and more accessible to scientific truths in their large outlines, and its need is measured by its capacity.

On the other hand, it is true that the scientific study of the Bible is only preparatory, even when the preparation is quite essential, to that inward appreciation, that sympathetic insight, that response of feeling and will, which is a matter of character, not of learning. In the reading of no other book does this factor play so large a part. One will find in the Bible what he has the moral and spiritual capacity to find. Yet the preparation is essential. Historical criticism is only the effort to answer the characteristic intellectual questions of our age. We cannot and would not silence the questions. To children they will be even more natural and inevitable than they are to us, and children have a right to the best answer we can give. It is not in point to say that the past found the spiritual treasure of the Bible without asking such questions. For our age they are vital questions, and they must have our attention, whether we are glad or sorry to give it, if the book is to keep its old power and gain new power over the heart and will of men.

I would have the child study the Book of Isaiah in such a way as to find the man, believing that the sight of the man will call forth admiration and love, and will be a greater power in the child's life, making for faith and righteousness, than the book as it is could be.

The heart of the Bible is the Gospels, and here our problem centers. Here are books of matchless beauty and power, yet behind them stands a person who is greater than the books. Historical students cannot but try to go back of the books to the person. By a comparison of the Gospels with each other, they will look for the actual deeds and words of Jesus; by a comparison of these with each other they will search for his ruling thoughts and purposes; by a study of his race and age they will seek for the influences that determined the outward course of his life and the direction and form of his teaching, that they may distinguish the new from the old, the inward from the outward, the spirit from the form. Yet, after all their efforts to unveil behind the Gospels the features of Christ, what they see will depend upon what they are, the sight of Christ being still, as it was when he was on earth, the testing and the making of character. And yet the historical work is a help. The clearer our outward vision of Jesus, the easier is the inward approach to him, for it is oftener true that intellectual difficulties put obstacles in the way of the impulse of the heart toward Christ, than that the intellectual view satisfies the mind and stills the heart's impulse.

Children, then, should not be deprived of the help that criticism can give in the study of the Christ of the Gospels. Indeed, the teacher who reads the Gospels in their relations to one another, and who puts the life-work of Jesus in its historical setting, will not be able to teach the youngest person without using, directly or indirectly, the light derived from these studies. At an early age the life and words of Jesus should be studied by the comparison of parallel accounts in the different Gospels. The study of the Gospels in their individuality should come afterwards. The first search is for Christ himself. Let the peculiarities of each Gospel be left aside at first, and let attention be given to the material common to two or more Gospels. The use of Stevens and Burton's "Harmony of the Gospels for Historical Study," or of Waddy's "Harmony of the Four Gospels"[1] in Sunday-schools is, I believe, advisable. The advantages of such comparative study of the Gospels are many. Most obviously it brings us nearer to the very words and deeds of Jesus. It suggests the answer to many questions that perplex the child's mind as well as the man's. It imparts the right view of Scripture as a whole, freeing the child at the outset from that bondage to the letter from which many have broken away only to lose, with the letter, the spiritual treasure which is nowhere else to be found.

Further, the child should be taught the outward and

[1] By Professor Kähler, of Halle.

[1] The Revised Version is used in both; the former gives important parallels in foot-notes which do not fall into a harmonistic scheme; the latter gives aid to the comparison of the text in detail.

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inward conditions of the life of Christ. He could early read such a book as Morrison's "Jews under Roman Rule" with interest. And the habit of viewing the life of Jesus in its historical connections could easily be formed. By such a view one's sense of the uniqueness of Christ is heightened, and, on the other hand, the distinction between the form and the spirit, between the temporal and the eternal, in the earthly life of Jesus is more readily perceived.

These two things the child should learn—to find Christ in the Gospels, and to find the Eternal in Christ. When he has done this, he has solved in essence the problem of his religious life, and he has solved also in principle the lesser problem of the Bible and its use.

The vision of the person of Christ is the end of all Biblical study, and by its relation to the end all else is to be understood; the vision of Christ within, but behind and above the Gospels: within, so that he may be found by one who reads the Gospels as they are with a childlike heart; but behind, so that if the veil of writing be somewhat pushed apart, his form will be more fully disclosed; and yet again above, so that when we see him and hear him as he was, we still need to translate his words and deeds out of the language of a certain age and race into the universal language of the spirit, that we may hear him speaking not to others but to us.

It is the great service of the historical criticism of the Bible, that of the Old Testament as well as that of the New, that it gives help, which is to the modern mind indispensable, to the more direct vision and deeper apprehension of Christ. One to whom it renders this service will not withhold it from children, and will not do harm by its misuse.

One Word More[1]

By Hamilton W. Mabie

The contemporary writing which is commonly called "decadent" has one quality which is likely to be fatal to its permanence—it wears out the reader's interest. On the first reading it has a certain newness of manner, a certain unconventionality of form and idea, which catch the attention; but these qualities catch the attention, they do not hold it; with each successive reading the spell weakens until it is entirely spent. We discover that the manner which caught us, so to speak, at the start, is either self-conscious or tricky; and both qualities are fatal to permanence. There is nothing so inimical to the highest success in art as self-consciousness, and nothing is so soon discovered as tricks of style. It is, of course, both unintelligent and idle to characterize a considerable mass of writing in general terms; but, even with such differences of insight and ability as the decadent literature reveals, it has certain characteristics in common, and these characteristics disclose its essential qualities. They are significant enough to furnish a basis for a dispassionate opinion.

With the revolt against the conventional and the commonplace, especially on the part of the youngest men, every lover of sound writing must be heartily in sympathy. In a time when Edwin Arnold, Alfred Austin, and Lewis Morris are gravely brought forward as fit candidates for the laureateship which Wordsworth and Tennyson held in succession, it is not surprising that young men with a real feeling for literature fall to cursing and take refuge in eccentricity of all kinds. It must frankly be confessed that a great deal of current writing, while uncommonly good as regards form and taste, is devoid of anything approaching freshness of feeling or originality of idea. Its prime characteristic is well-bred, well-dressed, and well-mannered mediocrity; of contact with life it gives no faintest evidence; of imagination, passion, and feeling—those prime qualities out of which great literature is compounded—it is as innocent as the average Sunday-school publication. It is not without form, but it is utterly void.

That men who are conscious, even in a blind way, of the tragic elements of life should revolt against this widespread dominion of the commonplace is matter neither for astonishment nor regret; if they have blood in their veins and vitality in their brains, they cannot do otherwise. The responsibility for excesses and eccentricities generally rests with the conditions which have set the reaction in motion. When men begin to suffocate, windows are likely to be broken as well as opened; when Philistia waxes prosperous and boastful, Bohemia receives sudden and notable accessions of population.

Among English-speaking people at least, it is chiefly as a reaction that decadent literature is significant. It is an attempt to get away from the mortal dullness of the mass of contemporary writing; an effort to see life anew and feel it afresh. In many cases, it is, however, mistaken not only in morals, but in method: it confuses mannerism with originality, and unconventionality with power. A manner may be novel and at the same time bad; one may be conventional and at the same time essentially weak. In moments of hot and righteous indignation a little cursing of the right sort may be pardonable; but cursing has no lasting quality.

A revolt against too many clothes, or against a deadly uniformity of cut and style, is always justifiable; but nudity is not the only alternative; there is an intermediate position in which one may be both clothed *and* in his right mind.

Now, there is nothing more certain than that the originality of the greater and more enduring books is free from self-consciousness, mannerisms, and eccentricity in any form. As a rule, the greater the work the greater the difficulty of classifying it, of putting one's hand in the secret of its home, of describing it in a phrase. The contrast between Shakespeare and Maeterlinck is, in this respect, so striking that one wonders how the admirers of the gifted Belgian were led into the blunder of forcing it upon contemporary readers. Maeterlinck has unmistakable power; his skill in introducing atmospheric effects, in assailing the senses of his readers without awakening their consciousness that powerful influences are in the air, his genius in the use of suggestion, are evident almost at a glance. But when one has read "The Intruder" or "The Princess Maleine," one has, in a way, read all these powerful and intensely individual dramas. They are all worked out by a single method, and that method is instantly detected. Maeterlinck's manner is so obvious that no one can overlook or mistake. With Shakespeare, on the other hand, there is the greatest difficulty in discovering any manner at all. At his best Shakespeare is magical; there is no getting at his way of doing things. His method is so free, so natural, so varied, and moves along such simple lines that we take it for granted, as if it were a part of the order of things. There is a kind of elemental unconsciousness in him which gives his artistic processes the apparent ease, the fullness and range, of the processes of nature.

"The great merit, it seems to me," writes Mr. Lowell to Professor Norton, "of the old painters was that they did not try to be original. 'To say a thing,' says Goethe, 'that everybody else has said before, as quietly as if nobody had ever said it, *that* is originality.'" In other words, originality consists, not in saying new things, but in saying true things. It is for this reason that the great writers have no surprises for us; they lift into the light of clear expression things that have lain silent at the bottom of our natures—things profoundly felt, but never spoken. In like manner, originality in form and style is not a matter of novelty, but of deeper feeling and surer touch. A piece of work which, like a popular song, has a rhythm or manner which catches the senses may have a lusty life, but is certain to have a brief one. There is nothing "catching" or striking, in the superficial sense, in the greater works of art. Their very simplicity hides their superiority, and the world makes acquaintance with them very slowly.

A genuine reaction, of the kind which predicts a true liberation of the imagination, is only momentarily a revolt against outgrown methods and the feebleness of a purely imitative art; it is essentially a return to the sources of power. It begins in revolt, but it does not long rest in that negative stage; it passes on to reconstruction, to

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creative work in a new and independent spirit. Goethe and Schiller went *through* the *Sturm und Drang* period; they did not stay in it. "The Sorrows of Werther" and "Goetz" were followed by "Tasso" and "Faust," and "The Robbers" soon gave place to "William Tell." The Romanticists, who made such an uproar when "Hernani" was put on the stage, did not wear long red waistcoats and flowing locks; they went to work and brought forth the solid fruits of genius.

The man on the barricade is a picturesque figure, but he must not stay too long, or he becomes ridiculous; the insurrection, if it means anything, must issue in a permanent social or political order. Even genius will not redeem perpetual revolt from monotony, as the case of Byron clearly shows. Revolt is inspiring if it is the prelude to a new and better order; if it falls short of this, achievement is only a disturbance of the peace. It means, in that case, that there is dissatisfaction, but that the reaction has no more real power than the tyranny or stupidity against which it takes up arms. The new impulse in literature, when it comes, will evidence its presence neither by indecency nor by eccentricity; but by a certain noble simplicity, by the sanity upon which a great authority always ultimately rests, by the clearness of its insight and the depth of its sympathy with that deeper life of humanity in which are the springs of originality and productiveness.

One Morning

By Elizabeth Cumings

I was thoroughly discouraged, so discouraged that, walking among the tombs of the old St. Louis Cemetery, I grew almost envious of the quiet dead lying so snugly housed from the world of worry. The February sun is often hot in New Orleans, and at last, in the shadow of a wall, I sat down in an iron chair opposite a tomb bearing the legend "Famille Alcide Boutte." I soon became aware that the tomb was, if small, of exquisite marble, beautifully wrought, and that but one person as yet lay within it—the respectable Alcide himself, who departed this life at the age of forty. On each side of the gable were iron hooks on which hung natty wreaths in black beads. Above one in pink beads was the motto, "Dieu seul connait mes Regrets." Above the other was the same motto in blue. In little niches low down were flower-pots in which were artificial bushes, very green and white. The lusty pittosporum-tree at one side, and the shell-strewn path, as well as the shining tomb, showed nice care. Somewhere a mocker was sweetly singing to his mate, and off in the region to the west a reedy voice of unmistakable African quality was thrilling and winding from major to minor, in indescribable tones rendering this refrain, "Oh, I've found the fountain that never runs dry."

Suddenly steps sounded on the narrow white path, and a moment later a short, stout woman in a beautiful India shawl and mourning bonnet appeared, followed by a small negro girl bearing a basket, in which were arranged a smart bouquet of artificial flowers, several small paint-pots, brushes, rags, and bottles of turpentine, oil, and water. Madame quickly slipped off her shawl and hung it upon the pittosporum, chattering the while to the small yellow girl. "Marvel! For once you have brought all safely, Daphne. But you must learn not to engage in battle when with me. Yes, I cannot wait and watch again." Then, observing me, her tone became reserved, almost ludicrously lugubrious, as she added, "Remember, you too will die, and must answer to the good God. And if you are good, and live with me always, and I outlive you, you shall be buried here. I will have your name cut upon the tomb, 'Daphne, ma fidèle servante.'"

Daphne's voice rose in chromatic protest. "I ain't noways aimin' tur die fo' nobody. I ain't noways livin' tur die."

"We all die at last, is it not so, madame?" The little woman addressed herself to me in confirmation. I gravely nodded, and she continued, cheerfully, "But life is sweet. Yes, no matter what our burdens, if we have no bitter load here," she laid her hand upon her heart, "we enjoy to live. Me, I think often, if heaven is more charming than, say, the Têche country in May, how charming it must be."

Setting her paints and brushes on the top of the low tomb beside which I sat, she proceeded to wash off the tin plants in the flower-pots. "It is, after all, only what one has done one's self that matters after a time," she resumed. "It is wonderful, but what the others do to you—you forget. Ha, ha, ha! Strange, that we forget even to hate!"

I remembered my Emerson with a start, and, bethinking myself that I might be intruding, half rose to go.

"Ah, now, s'asseyez-vous, I beg," she protested. "Be companion to me for a little while. You are, I see, from the North, a stranger. One cannot tell how one knows, but one knows. By the dress perhaps—such dark, warm stuffs are not sold here. Then, the manner is different. Calm, yet curious, at the newness, I suppose. Then you have fairer skins. Not so much sun and outdoors, and English grandmammas. Ha, ha, ha! N'est-ce-pas vrai?"

The plants were dry. She began retouching the white artemisias. "Then, there is a reserve. Me, what I think is all at my tongue's end. Think you not this will be sú-perb when it is finish?" she held the pot off and eyed it critically at arm's length. I told her, as in duty bound, it was very pretty. "My Alcide would find it per-fec'," she said, satisfied. "Ah, how much I miss him! It is now ten years since he is décédé. Years fly so fast! It was the war killed him. You people from the North find we talk always of the war here. But it was such a fact énorme here we cannot help it. My Alcide was of a delicate mind." She spread out her hands expressively. "The troubles of the surrender ef-fec' his heart. It was then begin our troubles of money. Before the war I never think of money. Only of what I want. Ha, ha! I was young then. It is now a long while ago." She held up her work-worn hands. "I have thought a great deal about money since."

For lack of a better topic, I spoke of the artificial plant. "I see many of those plants here," I said, and fortunately made no comment.

"Ah, madam, they have been my fortune," said my new acquaintance, joyously. "They have drive away the wolf this many year. You see, when we lose all, my Alcide lose all courages. We live far up on St. Charles Street, in a big house with many servants. With freedom, all, all, save ole Mom Julée, run away. Just go. My husband, he have no money, and I, I have only pride. He went forth, and visited, and visited. Me, I go without till I mos' starve, and then I begin to sell my jewels. Ole Abram Isaacs he give me very good price. I live on a ring three months. On a brooch five months. Mom Julée make the money go a long way. Then I sell furnitures to Moses Baum. Moses was hard as marble. He never pay much. But one, two, three year go by, and we grow poorer and poorer, and the clothes wear out, and I go to St. Roche and make many novenas, and to the Cathedral and pray to the blessed Mother of God, asking, What can I do? My Alcide he can do nothing. And—well, well, he never ask nobody. He visit his cousins, of whom he had many. But one day, it was when our government was all in the hands of the blacks, and those men they call the carpetbag, well, I think of a sudden, I can make artificial flowers. It was in Paris I learn, and just for fun. It was like now, February, and Easter came in March. I run, I fly to see the Rougon frères. I know M'sieu Jean since we were children down by the Bayou St. John. I say to him, 'Me, I have my India shawl left. My mother give it to me for my nuptial present. It is worth two thousand dollars. Will you take it as securities, and let me have certain muslins? I am going to try somethings. I am going to make artificial flowers. If I not succeed, you have the shawl.'

"'Stephanie,' said he—my name is Stephanie—'Stephanie, I will trust you.' Never will I forget that! 'You keep your shawl. I will let you have all you need, and we shall see. It will be time to think of the shawl later.'

"My feet not touch the ground. That very night I sit up till two o'clock, I make a wreath of strawberry blossoms that might draw the bees. Mom Julée say they 'most

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smelled. Well, well! My Alcide was gone with his cousin Armand to Chef Menteur shooting and fishing. I have all my time. I make twelve dozen of wreaths for the first communion, all white, and twelve bouquets, just to try, all of lilies-of-the-valley. I sell my last bit of silver, and buy big green boxes. The day all is ready, my Alcide re-turn. He have two fish for me, and ten bécasse. He was ready to weep, he was that discourage. But I cry, 'Have courages, my Alcide!' Then I reveal my work. I say, 'You, dear Alcide, shall share my triumph over the devouring wolf so long just before our doors. You shall go with me, and carry the big boxes.'

"'Me!' he cried, 'me, carry boxes! Nevair! I will die first!' Then I reason and persuade him. I tell him how people will say, 'Behold that big Creole who makes his little wife earn his bread! And is not work, and even carrying boxes, better than long, long visits upon cousins who do not want to see you?'

"At last he was persuade, and he say, 'Stephanie, I will go,' and he make a long groan. Men are not so reasonable as women. No. But they must be endured, as they are. The good God willed it. We set forth, my Alcide with most of the boxes. Me, I carry the small ones holding the bouquets. If any one meet us, my Alcide want to run into stairways and doorways to hide. But I, I hold my head high, and say, 'Bon matin.' I beg my Alcidé to visit the brothers Boussout, since he know them well. 'But what shall I say?' he cried. 'How shall I begin?'

"I say, 'Have courages, Alcide! Just say, "Bon matin, M'sieu Cæsar, or M'sieu Alphonse," and then say, "I want to show you what my wife has been doing." Then remove a box cover. Voila! All easy.'

"He groan and shake his head, and say he rather die, but I tell him to have courages. We must begin. Me, I go to the big Jew place, Rosenbloom and Roth. I have some wreaths and bouquets in my green boxes, and M'sieu Roth coming down the steps meet me and scowl. I go straight up to him, and, my heart throbbing, say, 'I wish to show you something. It will cost you nothing to look, and it may interest you, since Easter is coming.'

"'Well, well,' said he, and turned back. His eyes shone like black beads when he see what I have, and he rub his long nose. 'They are fine,' said he. 'I will take ten dozen wreaths and five dozen bouquets, and I would like them as soon as convenient.'

"I fly up Canal Street to find my Alcide. I see him hiding in a doorway in Exchange Alley. I ask him what he has done. 'Nossings!' cried he. 'I have no chance to show the things to the Boussouts. I am ashamed to live.'

"When I tell him what I have done, he is surprise. I compel him to go with me to the brothers. I find M'sieu Cæsar, I spread before him my wreaths. I say, 'Just look, my friend; it is without price,' and he, he cry, 'Très beau!' over and over, and he order—what you think? twelve dozen! Twelve dozen, and eight dozen bouquets! My feet did not feel the banquettes as I sped home—me, who until the war had never walked outside my garden.

"'This is all very well before Easter,' said my husband. 'Mais après!'

"'If we take care of *now*, the affairs of next month will take care of themselves,' I cried. But all that night I lay awake thinking of his words, 'Mais après.' The next morning I go forth, and sell all the furnitures in our house save that in the kitchen, and our bedroom, and Mom Julée's bits of things. There was not much left, but Moses Jacobs give me five hundred dollar. He is fairer to me than Moses Baum. Then I run to pay good Jean Rougon. 'It is not necessary to be in a hurry,' said he.

"'It is,' said I. 'I am going to ask you to trust me again.'

"I hire six girls, and turn my parlor into a workroom. I instruct, and plan, and finish by day. By night I think, 'Et après.' But one day is the funerals of pretty Josie Cousin, and I take time to go. I say to myself, 'I am still human. I will pay respect to my friends.' They had grown poor—so poor the coffin had to be of pine covered with white cotton cloth, as is the custom. Around the edge were pinned orange-leaves overlapping. The grandmother did that. You have seen it, perhaps. As I gaze, reflecting upon life, and now and then saying a prayer for the soul of the departed one, I suddenly saw that coffin surrounded by tiny bouquets, petites cocardes you understand, all white and green, and as possible cheap. I go at once that evening to see M'sieu Thibidoux, what you call the under-taker.

"He scratch his head when I tell him my idea." Madame illustrated in the most amusing manner. "'I—wish I could see one,' said he, cautiously. He was quite an old Creole man, and not like new things.

"'That is co-rec',' I admit, and I bring him the cocardes the very nex' day. He have taste, did M'sieu Thibidoux, and he ex-claim, 'We shall set a fashion! I foresee it.'

"We did. I could not fill my orders. Then I invent these." She touched the artificial plants caressingly.

"You prospered straight on from the beginning, I hope?" I ventured.

"Yes. Of course we had our bad times. There was the great taxes which forced me to give up my home on St. Charles Street and to go and live in the old house of my grandmère on Royal Street. And there were other things. I had my shawl in pawn several times, but it always came back to me. It is now my mascot. I am alone, to be sure, now, but there is my work, and the many who suffer. I love to live, and I am not afraid, since I have learned so well the good God always provides for those who have courages."

She sifted some sort of twinkling powder over the tin artemisia, and it sparkled as if with dew. A slight sound caused us to turn. It was Daphne lying very flat upon a low tomb a few steps away, and snoring.

"She told you all her story? Not a bit of it," said Mrs. Sayles, when I returned to my boarding-place. "Alcide Boutte went off and lived five years with a yellow woman, and when he was sick and helpless, and she had deserted him, his wife went for him and took him home and nursed him till his death. She not only supported him by her flower-making, but his parents. Courage! she has had the courage of a thousand. And she is now losing her sight, but no one has ever heard her complain."

Vanishing Illusions[1]

By John Watson, D.D.

Many ails of this life are so visible and full-bodied that every person acknowledges their existence and offers his sympathy to their victims, but some are so intangible and shadowy that people without imagination doubt their reality and treat any one who has had experience of them as if he had seen a ghost. If our neighbor has lost a relative, or has shares in a bankrupt bank, or is suffering from a painful disease, or even is crossed in love, we at once appreciate the situation, and give him such aid as we can in his straits. He has established a claim on our charity, and no one calls his distress whimsical or affected. Suppose he be cast down within his heart for reasons less easy to put in words. Because he is a true lover of art, and yet must be a clerk. Because he has the gift of song, and has to teach little boys arithmetic. Because he had dreams of friendship, and they have mocked him. Because he had schemes of philanthropy, and has to toil for daily bread. Because he expected rest in religion, and, behold, a sword. This man should be very careful in whom he places his confidence, and should have modest expectations of sympathy. If he be not laughed at as a fantastic person, he will be considered the creator of his own misery, by the run of people, and will be reminded that the world has enough actual trials without adding a crop of afflictions that are quite unreal.

People who have never been conscious of any ideals, and who therefore are safe against all disillusions, can hardly enter into his bitterness who has toiled up a long ascent in hope of the view at the top, and has only faced

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another hill, who has run for a crown and seen it crumble to dust in his hands. How this man imaged the days that were to be, the works he was to do, the pure joy he was to drink! How for the joy set before him he endured many a cross, beat down many a temptation, held the world at arm's length! And his reward? As it seems, nothing. He has been deceived, defrauded, befooled; he is set forth as a warning to all who cherish ideals, as a sermon to hold the imagination well in hand. Better to trudge along one's road, without thinking of the horizon. Wiser to forget that life has any perspective, and to see it as a flat surface of immediate duty. The prosaic people have chosen the better part, if they be as matter-of-fact as they would have us believe, and if they have any portion for the soul; of which one is by no means sure. Better have no ideals that we may have no rude awakenings, since blighted hopes are worse to bear than lost possessions, and withered hearts than empty homes.

This advice has only one fault; it is a counsel of perfection, since no arguments of prudence or utility can purge human hearts of their secret dreams. As some smoke-grimed house in a crowded street may contain half a dozen pictures of the great period, so you cannot be sure that there is one commonplace man or woman without some cherished illusion. This hard-worked general servant, with only her day out and Sunday for bits of blue in her gray sky, she anticipates her own house—three rooms, but her home. More washing of dishes, yes, but her own dishes now. Yon mother, weighed down by the care of a young family and harassed by petty cares, sees her boys arising to call her blessed. That keen business man, the very scorn of sentiment, hopes by and by to have his cottage in the country, with old-fashioned roses over the door. 'Tis all very absurd, if you please, but 'tis a fact to be acknowledged and not to be changed. It is one of the whims of human nature, and cannot be eliminated till we be all taken down to the foundation, and rebuilt on a sound, practical plan, without emotion, imagination, vision, without faith, hope, spirituality. Which will take some time in doing, and is not going to be attempted in this life, nor even perhaps in the life to come.

Something, of course, may be done to starve ideals, and to reduce us all to a level of safety and dullness. Books of poetry ought to be placed under lock and key, for no one can estimate the damage done by such writings. Consider what a lift has been given to the soul and on what romantic quests it has been sent by the "Idylls of the King," by "Rabbi Ben Ezra," by Wordsworth's sonnets, by Burns's songs. Nor is history absolutely harmless, because some inflammable youth might be set on fire by Motley's "Dutch Republic" or Carlyle's "French Revolution"! Biography is dull enough, and yet who would guarantee that the life of Gordon might not lead to some foolish scheme of sacrifice! Literature in all her departments, except pure mathematics and science, has been a foolish, doting foster-mother of illusions. Given a book, and anything may happen in the way of inspiration; given a personality, and some Peter may leave all to follow him. Nature herself is a conspirator, for only after precaution has been taken to refrigerate the soul should one see a sunset or a sunrise!

What dangerously increases the charm and force of illusions is the evident sympathy of the Bible. It is, from beginning to end, a record of radiant hopes clouded, of great adventures fruitless, of fond imaginations disappointed, as it seems to flesh and blood. Abraham left his own country and his father's house to obtain an unseen land, and died having possessed nothing of Canaan save Sarah's grave. The Hebrews set out from Goshen for a land flowing with milk and honey, and perished in the wilderness. The nation chose a king with vast enthusiasm, and the kingdom ended in disruption and disaster. The prophets depicted the glory of the Messianic age when the nations should go up to Jerusalem, and instead thereof the Holy City was laid in ruins. The Apostles expected to sit on thrones with Jesus in his kingdom, and were put to death by the sword. The early Christians looked unto the clouds of heaven to see Jesus coming in his power, and for twenty centuries there has been no sign. How the human heart has been excited, gladdened, misled, by the book which is as the shining of God's face!

The story of the Bible has been repeated within the soul, for manifestly this charge of sustained illusion can also be brought against the experiences of religion. God reveals himself to us in some act of providence or grace, and we set out on his pursuit—who seems afterwards ever to elude our soul, ever to be just beyond our grasp. We fling ourselves in penitence upon the divine mercy, and hear an inward voice bidding us go into peace, and we enter that day on the longest, bitterest, hardest conflict of our life with sin and self. Magnificent promises embolden us to ask of God whatsoever we will, and the answers come long afterwards, and as something we never desired. Jesus calls us to the noblest service and speaks of a reward, and all any one ever obtained this side of the grave has been labor, opposition, agony. Our souls picture a heaven of splendid circumstances and unbroken rest, and heaven will most likely be the beginning of a new service. Never was there any faith so beautiful as that of Jesus, never one has been so unsubstantial.

But ordinary life is only another illustration of illusion from our first day of consciousness to our death. The child builds his castles in the air and tells his fairy tales, and we smile at the young dreamer. Why should we, who are all such castle-builders, such prolific makers? The lad bears the discipline and restraint of school, for the hope of freedom and power before him. How dangerous a liberty, how poor an authority, when they come! The young workman in trade or business, in art or letters, tries to perfect himself in detail that he may achieve something by and by, and twenty years later he is not satisfied. The man of middle age bends his neck to the yoke that he may the sooner enter on his well-earned rest, and when it is eventide he lives again in the efforts of his children. Life is ever an ambition; never a possession. The pursuit of the ideal is not really a craze of certain minds, it is the necessity laid on us all; illusion is not one of the disabilities of life, it is a principle of Providence.

This principle *explains* life, clearing up some very perplexing mysteries and changing a riddle into a design. There is a world of difference between delusion and illusion. If life were so arranged that we should be led on in search of El Dorado, and should perish miserably having received nothing, then had we been cruelly wronged, and the evil-doer had been God. Upon those terms one could not believe in God, one must be a pessimist and an atheist. But if we be skillfully tempted to dig for gold in our neglected vineyard, not that we may find gold, which would be a doubtful blessing, but that we may gather every year rich clusters of the vine, then we have received beyond our expectations, and this good thing has come from God.

Our principle also *beautifies* life, for it suggests the tenderness and thoughtfulness of our heavenly Father. For there are two methods of government, one by compulsion and one by allurement, and it is a proof of the divine wisdom and goodness that at every step of life we are invited, not threatened. Prizes are continually held before our eyes, and we are strengthened to endure by the joy set before us. For the heritage of manhood a child does not complain of pupilage; for the achievement of success a young man welcomes risk and peril; for the sweetness of rest a man accepts the hardships of labor. So we are helped up the steep way that leadeth to the stars, ever refreshed with a new hope, ever discovering a new horizon.

And this principle *assures* us of the real gain of life. It may seem as if we were getting nothing; in reality we are heirs of everything. What a boy gains at school is not a medal, but knowledge. What he earns in after years is not wealth, but character. What a Christian receives from faith is not an escape from punishment, but the gift of everlasting life. What Abraham obtained in the end was not the land of Canaan, but God himself, the strength and portion of the human soul. For illusions are like the bright and fragrant spring blossom which is scattered on the ground, but leaves behind it the sure earnest of a golden autumn.

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Literature in South America

By Rollo Ogden

It is at first sight a little puzzling that a literature of such extent as actually exists in South America to-day should be almost entirely unknown in this country. The reason cannot be that it is embodied in a foreign language. Spanish, it is true, is little read among us, yet the most notable writers of Spain find translators and a market in the United States. More than that, South American books are almost as rare in Spain as here, and when the leading Spanish critic, Juan Valera, set himself a few years ago to making known to his countrymen some of the literary workers in the former Spanish possessions across the Atlantic, he was like one exploring an unknown continent.

The real reason is to be found in the lack of diffused education, and the limited number of the reading classes, in South America as a whole, and in the condition of the book trade in that part of the world. Those who read at all are much fewer, both absolutely and in proportion to the population, than in the United States or in almost any country of Europe. For the few who do read, the abundance and cheapness of foreign literature in pirated editions make an alluring bid, and the native author is in danger of being overlooked. French literature conquered Spain in the beginning of this century more thoroughly than Napoleon ever did, and is only just now suffering some dethronement; from Spain it went out to overrun her ancient colonies, and among them founded a dominion which is scarcely shaken to this day. More than that, indigenous writers have had to contend with the prestige of the more distinguished authors of Spain. The lack of anything like an international copyright makes it easy for the works of men who have a fame as wide as the reach of the Spanish language to be put on sale in South America at prices with which native productions find it impossible to compete. German publishers have sinned grievously in this respect—one firm in particular, that of Brockhaus, having most shockingly pirated some of the best-known Spanish writers. Immense numbers of unauthorized reprints of Trueba's works, for example, have been sold in Spanish America, from which he never received a penny. It is pleasant to know, however, that a project of some of his South American admirers to buy him a home for his old age came to cheer his last days.

Such conditions as these really prevent the existence of a regular book trade in South America. On this subject the late Argentine Minister to this country, himself an author of note, says, in the course of a private letter to the writer: "The great difficulty, in my opinion, is to establish the sale and circulation of Spanish-American books as an article of commerce. . . . The greater part of the Spanish-American editions are very limited, and are sold only within a single country, for there is no book trade; there are no publishers who print books on their own account and as a business." Thus it is, he adds, that many important writings go unpublished, "because not every one has the money to print his own books, or the time to waste in unproductive labor." In keeping with this is the fact that many volumes of South American authorship are printed in Paris or Madrid or Barcelona—or even New York. It is simply a question of getting a job of printing done at the lowest rates, and not at all a question of securing a publisher and access to the channels of the book trade.

In the face of such a state of things, with the certainty that an adequate pecuniary return can be looked for by no writer, even the most successful, with most of the motives of literary fame taken away, the existence in every South American country of a small but enthusiastic and trained band of literary workers—poets, novelists, historians, philosophers, jurists—is a most astonishing thing. It witnesses strikingly to the survival of the old literary tradition of Spain. The decades in which Spanish ideals were most powerfully impressed upon the New World were the age when Spain was at the head of the literature of Europe, as well as in the front rank of power and civilization. From the first there existed among the Spanish emigrants and colonists a love for scholarship and letters. It lived in the pure air on the heights of the Andes, and it survived the fevers and miasms of Central America. Relations with the literary authorities of the mother country were as speedily established as with the political administration of affairs. Little offshoots of the Spanish Academy began to appear here and there across the Atlantic, and to perpetuate, in their miniature way, the solemn functions of legislating in matters literary. This enthusiasm for literature was inevitably, in those early days, a pure, unselfish flame, the rewards of authorship being to be found only in the consciousness of work well done, and in the approval of a few kindred minds, with perhaps the possibility of that rare distinction, winning the notice of the Royal Academy of Spain; and it is undoubtedly to this early impetus that the existence of a like spirit to-day is due.

At any rate, it does exist. In the most unlikely spots you will find an "Ateneo," holding regular discussions and preserving the literary tradition after the manner of its prototype in Madrid. In the most unpromising surroundings a "Society of Writers and Artists" will have its meeting-place, its stated gatherings, its hospitable welcome for any chance traveler who may evince a desire to frequent with those who love the life of the spirit. A sort of literary tournament or jousting is kept up in the Spanish fashion, and laurel wreaths and bay-leaves (the prizes really amount to little more) are given to successful essayists and poets. One might lately read of such a literary contest in Honduras—Honduras, which suggests to the average American only swamps and fever and revolutions. Greetings to and from the older sister literary societies in Spain go back and forth in stately phrases, and rare is the great literary event in Spain that is not participated in by some son of greater Spain across the sea. At the coronation of Zorrilla as national poet of Spain, a personal representative of Dom Pedro was present to convey Brazilian congratulations, and a delegate from the leading literary society of Carácas had a place accorded him in the pageant. This solidarity of race and language still holds her old colonies to Spain with clasping links that do not break with time or the turns of politics. It is the resolute contention of Valera, in his valuable "Cartas Americanas," that the literature of Spanish America is a part of the literature of Spain; and the facts warrant the assertion. In like manner the most recent historian of Brazilian literature acknowledges that it is but a rivulet going to make up the main stream of the great Portuguese literary movement.

Coming a little closer to the actual productions of Spanish-American writers, it might be fair to say that the total literary result is made up of about seventy-five parts of poetry, fifteen parts of fiction, five parts of history, and the rest of criticism and technical writing. There is no doubt that South American literature drops into poetry with a fatal facility. Valera admits that it may fairly be accused of "exuberance in its lyric poetry," but thinks that symptoms of improvement are already visible, "a part of the sap which is now employed in lyric compositions going to vivify other branches of the tree of knowledge." And he goes on to cite some of the names of Spanish-Americans who are "skillful, industrious, and successful cultivators of criticism, jurisprudence, history, geography, linguistics, philosophy, and other severe studies." Such a change of tendency unquestionably exists, and it must be considered as a sign of promise for the future.

For anything like a complete outline of the actual literary movement of South America the writer has neither the knowledge nor the space at his disposal. Some parts of the field have already been well worked. A good deal has appeared in English about the literature of Mexico, in the writings of Bishop Janvier, and, notably, Bishop Hurst. One or two Cuban authors have been introduced to the American public—two at least of Heredia's poems having been translated by Bryant. Perhaps a better idea of what is being done in South American literature can be given by a few details about the writers of a single country than by scattering remarks about the whole subject. For this purpose I will choose the Argentine Republic. That country probably surpasses most of the other republics of South

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America in the extent of its literary productions, yet what is true there is measurably true elsewhere. I am indebted to Señor Quesada, formerly Argentine Minister at Washington, for much information on this point.

Among Argentine historians figure an ex-President of the Republic, General Bartolomé Mitre, the author of several volumes, as well as of many monographs, and of some very important studies in American bibliography; Vicente F. Lopez, Minister of Finance, whose standard history of his own country has been published in eight volumes, and whose work on the native races has been printed in French; Luis L. Dominguez; Minister Quesada himself, who has written many volumes of history and travels, as well as criticism; Manuel R. Trelles, and a half-dozen others. At least ten writers have published their collected works, of whom one, Santiago Estrada, has been most highly praised by the leading critics of Spain, on the occasion of the appearance of his eight volumes recently printed in Barcelona. In poetry, besides the great historical names of Echeverriá, Balcarce, and Mármol, there must be considered Olegario Andrade, who died but a few years ago, and whose poems won the enthusiastic praise of Valera, in his first volume on South American literature; Carlos Guido Spano, Juan María Gutierrez, Ricardo Gutierrez, J. C. Varela, and very many others. A host of names could be cited as authors of travels and novels. Specialists appear in works on bibliography, archæology, editions of the classics, and international law; in the latter department, Carlos Calvo, author of "Le Droit International," in five volumes, and "Dictionnaire du Droit International," is an acknowledged authority. A large number of literary reviews and of scientific and technical journals witness to the literary activity of the La Plata Republic. In 1887 there were published 452 papers and periodicals of all sorts, and the "Anuario Bibliográfico" corresponding to the same year counts up 899 books and pamphlets published in the course of 1886, having to do with science, travels, literature, law, etc. This quantity of literary production, as Minister Quesada well says, is no proof of high quality, but it is a proof of intellectual activity.

It may be worth while to give the titles of a few books relating to the whole subject or a part of it, which may be of service to any who may care to look more into the matter for themselves:

"Poesías de la América Meridional. Coleccionados por Anita J. De Wittstein. E. A. Brockhaus, Leipzig, 1874." "Escritores españoles é hispano-americanos. Por M. Cañete, Madrid, 1884." "Escritores y poetas sud-americanos. Por Francisco Sosa. Mexico." "Historia de la Literatura en Nueva Granada. Por José María Vergara y Vergara. Bogota, 1867." "Galería de poesías de los mejores poetas de la América del centro. Por Ramon Uriarte. Guatemala, 1888." "La Poésie Castillane Contemporaine (Espagne et Amérique). Par Boris de Tannenberg. Perrin et Cie, Paris, 1889." "Cartas Americanas. Por Juan Valera. Fuentes y Capdeville, Madrid, 1889." "Nuevas Cartas Americanas. Por Juan Valera. Fernando Fé, Madrid, 1890."

An Initial Party

By Mae Myrtle Cook

Grace Smith gave an initial party to about thirty of us young people last week, and we all enjoyed it so much that I think perhaps some other party of young people may like to know of it.

The invitations were very odd-shaped affairs, being cut out in form of Grace's monogram. Her initials are G. A. S. They were united in a very pretty monogram, which was then painted in three shades of purple upon the folder to be used as the invitations; it was very pretty. Upon opening the invitation one read as follows:

"G. A. S. requests the pleasure of the presence of J. K. L. at an initial party on Friday evening next."

Of course we all wondered what an initial party was, but, although we besieged Grace with questions, all the satisfaction we got was the answer, "Wait and see." Our curiosity was wrought up to the highest pitch, and when the evening appointed came not one of those invited was missing. After a short time Grace asked us all to find seats. Then, handing her brother Frank a bunch of cards with pencils attached, she said:

"Now, while Frank is supplying you with cards and pencils, I will explain to you what is desired of you. You will notice that at the left of each card is a column of figures. Now I have here a list of questions, one for each number on your cards. As I ask these questions you will answer each in just three words, using as the initial letters of each answer the three initials at the head of your paper. Do you all understand?"

But as some were a little doubtful, she explained that the initials of each person present would be found on some one of the cards, and that no person could have the card containing his or her own initials. It happened that one or two had received cards with their own initials, but they exchanged with others, and soon all were settled down waiting for the questions. Grace took her place with us, and her mother read off the questions, which we were given just three minutes each to answer. A great deal of laughing and much knitting of brows went on as we puzzled over the answering of the questions, without using other than the given initials. There were fifteen of the questions, as follows:

1. What is your name?
2. Describe yourself.
3. How old are you?
4. What are you doing?
5. Where do you live?
6. What is your greatest fault?
7. What is your favorite fad?
8. What is your present occupation?
9. What do you intend to be?
10. What is your favorite article of food?
11. What are you wearing at present?
12. Who is your favorite author?
13. Shall you ever marry?
14. What is your best quality?
15. What is your favorite flower?

Of course the first question was easily answered, as we knew each other's names so well, but the rest were difficult to answer sensibly.

When the questions were all answered, the cards were exchanged until each person held that containing his or her own name. Mrs. Smith then read the first question, and the answers as written on the cards were read in succession; then she read the second, and so on, until all the answers were given.

It was very amusing, and the absurdity of some of the answers, and the undeniable cleverness of others, together with the grammatical construction of others, kept us laughing constantly. Some were very good and especially applicable, and of these I give a few, in order to show what ordinary young people can do in a very short time with a really somewhat difficult game.

Frances Orton Franklin, a gay, popular girl, was described as "Fond Of Flirting," her greatest fault was "Fooling Old Fogies," her present occupation "Following Of Fashions," and her favorite fad "Finding Other Fellows."

Our young hostess, a pleasant girl with artistic tastes, was said to have for a fad "Giggling And Singing," her best quality was a "Groping After Sacrifice," her favorite food "Grapes And Sausages," and she was to be a "Great Artist, Sir."

George W. Dean, the studious boy, was described as a "Grave Wise Donkey," he "Grew Wiser Daily," was to become a "Great, Wealthy Doctor," and his favorite author was the "Gentle, Witty Dickens."

Inez Lilian Yothers was an "Idle, Lazy Youngster," and when asked if she would marry, replied, "It's Leap Year."

Will F. Allen's favorite food was "Well-Fried Alligators," his favorite flower "White-Flowering Asters," he wore "Well-Fitting Attire," his age was "Warranted Fifteen Ages."

Supper was now announced, and we all trooped out to the dining-room. At each plate was a dainty card bearing a monogram, and each guest must search for his or her own place as thus indicated.

After supper the time was variously employed with games, one of which was very much enjoyed on account of its novelty. It was played after the plan of the childish game of "I know something that begins with" a certain letter. Only this time the leader said:

"Who is the 'Jolly White Ragpicker'?" also announcing that it was the name of a favorite poet.

After much guessing it was correctly announced to be James Whitcomb Riley. Some of the others were:

Scotch Rustic Child—S. R. Crockett.
Greatly Celebrated—Grover Cleveland.
Eccentric Writing Woman—Ella W. Wilcox.
Reckless Bard—Robert Browning.
Lovable Modern Author—Louisa M. Alcott.
Hypercritic Skeptic—Herbert Spencer.
Engaging Evangelistic Helper—E. E. Hale.

The time passed so pleasantly that we were all surprised to find that it was growing late, and we departed, assuring our hostess that we had enjoyed our evening greatly.

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Books and Authors

The Life to Come[1]

The Free Presbyterian Church in Scotland and the Congregational churches in England and the United States are close competitors for the honors of fecundity in influential theological works. In the present volume, however, the conservative interest will rejoice more than the innovating or progressist. The traditional views are nevertheless presented with a cautious reserve on crucial points, and a judicious moderation of statement, as well as a tone of thoughtful appreciation toward controverted doctrines, which cannot fail to win consideration in dispassionate minds.

What Christianity brought to the world on the subject of Immortality was new light on the truth already glimpsed, and the subsequent transformation of a feeble and vacillating belief into the assurance of a glorious hope. Of this preparatory stage Dr. Salmond gives a full history. The student will find here a thesaurus of well-digested information on the beliefs of the lower races of men, and the ideas of the more civilized ancient nations. So many cases of seeming exception have given way before careful scrutiny that he holds it certain that there has been no people devoid of the belief which "the quenchless instinct of life" inspires, that it shall outlast death.

The primitive belief in the persistence of life gradually took on a moral form, especially in Egypt, Greece, and Persia, in the idea of a retributive judgment beyond the grave. Here we can only note the historical lesson, significant even now, how "the canker of sacerdotalism" destroyed the moral value of this idea by its substitution of magical devices and ceremonial practices for a life of virtuous endeavor.

Of closer interest to us is Dr. Salmond's account of the Hebrew preparation for the Christian doctrine. Hebrew ideas of the future are traceable to Abraham's early Babylonian home. The Hebrew *Sheol* and the Babylonian *Arâlû* were each a realm of shadow, a scant half-life, joyless, abhorrent even to pious souls. Out of this dreary conception the great prophetic souls of Israel rose through no borrowing of foreign beliefs, but through their unique intuitions of God, as the Living God, from whose grace neither life nor death could separate, for that he was in Sheol as well as in the heavens. This impassioned hope of the righteous soul in God gave birth also to the national Messianic hope of his universal reign over the nations, in which Israel through repentance should rise again to national glory. But it could not be that God's dead people would be worse off than his living people. Thus the resurrection of Israel on earth prompted hope in a resurrection of Israelites from Sheol. Dr. Salmond repudiates all alleged indebtedness of the Old Testament on this point to Zoroastrianism. "Its conception of God explains the entire history of its conception of a future life."

But the Old Testament does not go beyond the idea of a resurrection limited to Israel. It is Christ who extends it to "all that are in the graves," the evil as well as the good. The shadow side of the truth he seldom shows, and only to sober the scorner. He does not so much teach immortality as manifest in himself the life which is indestructible. As the prophets' thought of immortality grew out of their thought of God, so the Apostles' thought of it grew out of their thought of Christ, as the One who could not be holden of death. He has assured them, "Because I live, ye shall live." To die is to be with him in the bosom of God.

The prophets' conception of the kingdom of God as conceived in their Messianic hope, Christ purified of later notions which had narrowed and debased it, then transfigured it into the conception of a sovereign moral order, in which the present and the future are related as the *now* and *then* of a continuous life, and made it, as Dr. Salmond observes, "the central point of his teaching." His teaching is, therefore, viewed as apocalyptic by those who ignore the grand differences it shows to all other teaching which wears that name: first, in insistence that the Kingdom is now here demanding allegiance; next, in reticence about its future disclosures. The main concern of Christ is not other-worldly, except so far as the issues of the other world are involved in this world. It is with the present that he has to do, but a present which is the future in the making.

The three particulars of the future which are distinctly touched by Christ are his Return, the Resurrection, and the Judgment. Dr. Salmond takes the traditional view, according to which these are successive *events* taking place at "the end of the world." This view coheres with the ancient idea of human life on earth as recently begun and soon to end, but not with the modern idea of a race whose feeble beginnings are immeasurably remote in the past, and whose maturity is to be coeval with the habitability of the earth for thousands of centuries. In this vast course of things, whose successive stadia will be marked off, as in the past, by great crises and catastrophes, by ice-ages and cataclysms, we must distinguish more clearly than Dr. Salmond the time-worlds of history from the space-world of science. The Revised Version suggests this, as often as it reads "the consummation of the age" for "the end of the world." Equally important is it to note that while Dr. Salmond's phrase, "the Return," implies an event, Christ's word, "Parousia" (Presence), implies a period, a continuity.

An "intermediate state" of purgatorial or sanctifying influences is a favorite postulate of those who relegate the Return, etc., to a remote end, as catastrophic events. For this hypothesis Dr. Salmond finds no Scriptural warrant, and is fain to leave in obscurity the question of souls awaiting a far-off "bodily resurrection." Substitute now for a catastrophic event an evolutionary *process*, and the Return (or Presence), the Resurrection, and the Judgment are transferable to the present, as stages in the progressive unfolding of spiritual life, in continuity of development here and hereafter. The evolutionary idea is no less accordant with the New Testament teachings than the catastrophic, while it clears away some refractory difficulties.

"Annihilation, Restoration, and Continuous Retribution" are each, in Dr. Salmond's view, possibly coherent with the New Testament, but the last named demonstrably so, and in the sense that retribution is unending. His discussion is elaborate: thirty pages to the great texts in 1 Peter concerning Christ's preaching in Hades. He will not concede that "everlasting" can mean anything but lasting forever. But even so he does not leave us wholly hopeless. "Eternal," to him a fateful synonym for endless, he says, "is not to be associated with metaphysical ideas of eternity." It is not the only case in which we have known a Scotch theological professor to vindicate the creed uncompromisingly, and then offer some consoling counterbalancing considerations.

Those who do not agree with Dr. Salmond will generally find their own views fairly stated either in the text or in copious notes from representative writers. For a writer of positive convictions he is a model of fairness and modesty. Our general criticism is that he does not admit that an age which has outgrown the Apostles' conceptions of the world and the universe may in some points more truly apprehend Christ than they. Also, that in dealing with the shadow side of the future he relies too much on the interpretation of *texts*, not allowing proportionate weight to the fundamental and architectonic *principles* of Christ, as related to the unapparent possibilities even of unhopeful lives; seeing that, as Jesus said of the Father, "all live unto him." We prefer to seek relief here from the gloomy results of text-grinding, rather than to think, with Dr. Salmond, that in the mysterious crisis of death may occur the regenerating change, whose last opportunity expires when the final breath that leaves the body leaves the soul in a moral condition unalterably fixed.

[1] *The Christian Doctrine of Immortality*. By Stewart D. F. Salmond, M.A., D.D., Professor of Theology, Free Church College, Aberdeen. Charles Scribner's Sons, New York. $5.

The Martyrs of To-Day[1]

A strong, timely, trenchant book. The author, the Rev. George H. Filian, was banished by the Turks from Marsovan, where he was a church pastor. He is vouched for by the Faculty of Chicago Theological Seminary, and by men like Drs. Storrs, Barrows, and Van Dyke. He tells the story of Armenia from the earliest time, but dwells at length on what has happened since the Turkish tyrant undertook to crush the noble race, whose only crime was that it was becoming, under its American teachers, more intelligent and prosperous than its Moslem neighbors. With the tale of outrage, blood, and devastation, and its sequel of famine and pestilence, we have been harrowed in the daily journals, until the stimulating dose, so often repeated, has begun to have a narcotizing effect, and our sensibilities grow numb. Yet the facts are these, and we cannot say it concerns us not that bloodthirsty cruelty like that of the Assyrian butchers in the eighth century before Christ defies the sentiments of Christendom by the carnage wrought under the orders of Hamid II. in this nineteenth century A.D.

We may be sure that the end is not yet. Pastor Filian believes that ultimately the American and British missionaries, refusing to abandon their work, will be murdered, and that England and the United States will avenge them. However incredulous of this one may be, no one can deny that the policy of our Government on the question of American treaty rights in Turkey has been such as to encourage the aggressive policy of the Sultan in his efforts to rid his land of the steadfast friends of the Armenian martyrs. The New York "Times" last spring edi-

[1] *Armenia and Her People; or, The Story of Armenia by an Armenian*. American Publishing Company, Hartford, Conn.

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torially declared that the record of our Government on this subject was discreditable to the Administration. The fact that few political opponents criticise it shows how apathetic is the public sentiment which ought to be aflame with the demand that American treaty rights shall be as promptly vindicated against the Turk as against the Spaniard, and in Armenia as in Cuba. Had our Government insisted on its right to have Consuls in Erzroom and Harpoot, the massacres there, and the destruction of $80,000 worth of American property last November, not yet reimbursed, would have been forestalled. We doubt much if American churches are doing their duty in creating the wholesome public sentiment which the situation demands. The general feeling among politicians seems to be that our missionaries had better come home rather than put the Government to the trouble of protecting them.

We cordially commend Pastor Filian's book, and urge the need of keeping the Armenian question, especially as it affects American and Christian interests, before our people and our Government.

While much may be said in commendation of Mohammedanism in an academic way in the study of comparative religion, Mr. Filian's book shows what a fiendish thing it is when girt with the sword of sovereign power. A letter from an American in Turkey, now before the writer, says in reference to the pandemonium created in Armenia: "This is Islam unbridled and stimulated on its baser side. The license it grants to grossest human passion under shadow of sacred law is beyond all conception. It is a menace to every Christian within its power."

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 26. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

The most important book of the week is Professor Kuno Francke's *Social Forces in German Literature*, the scope and spirit of which are well described in the sub-title as "A Study in the History of Civilization." In this elaborate and scholarly work, which, if we mistake not, is a real contribution to the literature about literature, Professor Francke has endeavored to point out the essential features of German civilization as they appear in German literature. We shall comment on the book at length later. (Henry Holt & Co., New York.)——To their series of Present-Day Primers the Fleming H. Revell Company, of this city, have added a *Primer of Roman Catholicism; or, The Doctrines of the Church of Rome Briefly Examined in the Light of Scripture*, by the Rev. C. H. H. Wright, D.D.——Mr. Isaac Roberts's *Wages, Fixed Incomes, and the Free Coinage of Silver*, a paper-bound pamphlet, contains a series of dialogues in which the author endeavors to point out what he regards as the danger involved in the free coinage of silver at the ratio of 16 to 1. (John Highlands, Philadelphia.)

A First Fleet Family, by Louis Becke and Walter Jeffery, has a capital subject for a novel of adventure—the voyage and early history of the first penal settlers in Australia. The authors have accumulated a store of actual happenings which tell a pitiful and distressing tale. Considered as fiction, the book is inartistic and dull. (The Macmillan Company, New York.)——Another Australian book from the same publishers is *Old Melbourne Memories*, a collection of sketches of life in the early days of that city, by Rolf Boldrewood, well known as a writer of stories of Australian life.——Of two anonymous stories in the "Protean Series" issued by Henry Holt & Co., of this city, entitled *The Touch of Sorrow* and *A Stumbler in Wide Shoes*, it need only be said that the former is quiet and gentle, but not strong in story interest, while the latter has some good character-delineation, but is diffuse in style.

The Trent Affair, by Thomas L. Harris, gives a carefully prepared history of one of the most important episodes in the diplomatic history of this country and Great Britain. It includes an interesting review of the relations between the two countries at the beginning of the Civil War. (The Bowen-Merrill Company, Indianapolis.)

Antiquarians will find much to interest them in Mrs. Basil Holmes's *London Burial Grounds;* the book is not, however, written in a way to attract the general reader. (The Macmillan Company, New York.)

The need of a compact and at the same time a comprehensive statement of the graduate courses of the several American colleges resulted four years ago in the publication of the first *Handbook of Graduate Courses*. The handbook for 1896–97 has just been issued. These books are the authorized publications of the Federation of Graduate Clubs (Leach, Shewell & Sanborn, New York). They record the history of the development of higher education in the United States in a very compact form. The information they contain can be otherwise obtained only by a careful reading of the catalogues of the several colleges.

The weaving of a story with a social background, with characters that move according to the prescribed formula of a modern novel, but having Christ as the central figure, is always a dangerous experiment, even when the writer gives evidence of a reverent spirit, as does the author of *The Hero of the Ages*, Catherine Robertson McCartney. (Fleming H. Revell Company.)——What might be called a series of arguments on the nature and function of prayer has been put into book form by H. Clay Trumbull (J. D. Wattles & Co., Philadelphia), under the title *Prayer: Its Nature and Scope*.——The many friends of the Rev. Dwight L. Moody will welcome the collection of familiar talks bound together and entitled *Sowing and Reaping*. (Fleming H. Revell Company.)——A primer recently published which will be of great value to those who are trying to awaken the interest of young people in the work of missions is *A Primer of Modern British Missions*, by Richard Lovett, M.A. (Fleming H. Revell Company, New York.) It is a rapid survey of missionary effort in behalf of foreign lands, since the first Christian settlement in India, A.D. 50.

Literary Notes

—An important history of the Commune is coming out in Paris. M. Lissagarey, the author, has based his work on the official Communist records, which were long supposed to have been destroyed, but were found some time ago.

—The present Vicar of Thornton, where Charlotte Brontë and her sister were born, and where their father was Vicar, is collecting subscriptions for a Brontë memorial organ. Contributions may be sent to the Rev. J. Jolly, Thornton, Bradford, England.

—Zola's "Rome" does not meet with favor in Catholic eyes. A Belgian Catholic journal quoted by the "Tablet" describes the book as "Baedeker beaten up with Mommsen, a fricassée of Winckelmann and Lamennais, Father Curci mixed in with Rohr, and Tolstoï interlarded with Joseph de Maistre."

—Mr. Blackmore, the English novelist, has just celebrated his seventy-first birthday. George Macdonald is his senior, being seventy-two. Mr. Meredith and Mrs. Oliphant are each sixty-eight. Miss Braddon is fifty-nine, Sir Walter Besant fifty-eight, Ouida fifty-six, and Mr. William Black fifty-five.

—Messrs. Henry Holt & Co. will issue immediately "International Bimetallism," by President Walker, of the Massachusetts Institute of Technology. The book is the outcome of a course of lectures delivered at Harvard University, and was prepared without reference to the impending political contest in the United States.

—The journalistic profession certainly meets with due appreciation in Sweden. The London "Athenæum" tells us that the Storthing has just decided on giving two State grants of 1,000 kroner each to young journalists to enable them to gain experience in foreign countries, and the editors of newspapers are henceforth to have the free use of the State railways when traveling in the exercise of their profession.

—"Mr. Harold Frederic," says the New York "Tribune," "has for some inscrutable reason recently published a novel under another name than his own. This novel is called 'March Hares,' and his pseudonym is 'George Forth.' What magic can there be in the name of 'George' that so many novelists have borrowed it? Why 'George Eliot' and 'George Sand' and 'George Fleming' and 'George Forth,' not to speak of many less well-known Georges?"

—In The Outlook of June we announced the early publication of "The Treasury of Sacred Song from American Sources," edited by W. Garrett Horder, whose previous works in a like department have obtained both wide and warm recognition. We are now in a position to add a few further particulars:

(1) That the title will be "The Garner of Sacred Song from American Sources." This change has been made to prevent confusion with Professor Palgrave's book of a similar kind from British sources. (2) That the book will be published simultaneously in both England and America, as the American publishers and writers have most generously and readily granted the needful permission. (3) It will be issued from the Oxford University Press Warehouse, London, and from Mr. Henry Froude's new publishing house in Fifth Avenue, New York, in September. (4) The limited edition on hand-made paper and bound in parchment will be confined to one hundred and fifty copies for both countries—a large number of which have already been taken up. The price of these will be five dollars. Those who desire to secure copies of this edition should send in their orders to Mr. Henry Froude, 91 and 93 Fifth Avenue, New York, as early as possible after the first of July.

Books Received

For the Week ending June 26

D. APPLETON & CO., NEW YORK
Martin, Edward A. The Story of a Piece of Coal. 40 cts.
Brown, Anna R. Sir Mark. 75 cts.

WILLIAM EVARTS BENJAMIN, NEW YORK
Thacher, John Boyd. The Continent of America: Its Discovery and Baptism. $25.

THE BOWEN-MERRILL CO., INDIANAPOLIS
Harris, Thomas L. The Trent Affair.

JOHN HIGHLANDS, PHILADELPHIA
Roberts, Isaac. Wages, Fixed Incomes, and the Free Coinage of Silver. 25 cts.

HENRY HOLT & CO., NEW YORK
The Touch of Sorrow. $1.
A Stumbler in Wide Shoes. $1.
Francke, Kuno. Social Forces in German Literature. $2.

LEACH, SHEWELL & SANBORN, NEW YORK
Graduate Courses, 1896-7. 25 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA
Bickerdyke, John. Lady Val's Elopement. 50 cts.

MACMILLAN & CO., NEW YORK
Holmes, Mrs. Basil. The London Burial Grounds. $3.50.
Hutton, William H. Philip Augustus. 75 cts.
Boldrewood, Rolf. Old Melbourne Memories. $1.75.
Becke, Louis, and Walter Jeffery. A First Fleet Family. $1.50.

FLEMING H. REVELL CO., NEW YORK
Wright, Rev. Charles H. H., D.D. A Primer of Roman Catholicism. 40 cts.
Lovett, Richard. A Primer of Modern British Missions. 40 cts.
Moody, D. L. Sowing and Reaping. 50 cts.
Meyer, Rev. F. B. Light on Life's Duties. 50 cts.
McCartney, Catherine R. The Hero of the Ages. $1.

JOHN D. WATTLES & CO., PHILADELPHIA
Trumbull, H. Clay. Prayer: Its Nature and Scope. 75 cts.

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The Religious World

The Papal Encyclical

A summary or elaborate abstract of an encyclical letter just issued by Pope Leo XIII. has been given to the press in this country by Cardinal Gibbons. Its general subject is that of the possible future of Christians in one Church, and undoubtedly it may in part be regarded as a response to the letter from Mr. Gladstone on which we have already commented. We select some of the more important passages of the encyclical for publication here; editorial comment on the letter will be found in another place in this issue of The Outlook:

In Scripture the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible principle of supernatural life. Those who, therefore, either deny that Christ's Church is a visible body or refuse to allow that it is the perennial communication of the gifts of the Divine Grace are equally "in a grievous and pernicious error." The "connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature," and as this is the essential constitution of the Church according to God's will, who also determined that it was to last to the end of time, this it must possess at the present day.

It is obviously of the first importance to determine what Christ wished his Church to be, and what, in fact, he made it. According to this criterion, it is the unity of the Christian Church which must necessarily be considered, for it is certain that "He who founded it wished it to be one." The mission of Christ was to save, "not some nations or peoples only, but the whole human race, without distinction of time or place." Hence, as the mission of his Church was to hand down through every age the blessing of this salvation, by the will of its founder it is necessary that this Church should be one in all lands and at all times.

Furthermore, "He who made this one Church also gave it unity; that is, he made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body." And he willed that this unity among his followers should be so perfect "that it might in some measure shadow forth the union between himself and his Father." As a necessary consequence, in his divine wisdom, he ordained in his Church unity of faith, a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the faithful. . . .

Christ endowed his Apostles with authority like to his own, and promised that the Spirit of Truth should direct them and remain with them forever, and because of this commission "it is no more allowable to repudiate one iota of the Apostles' teaching than to reject any point of the doctrine of Christ himself." This apostolic mission was intended for the salvation of the whole human race, and consequently must last to the end of time. The magisterium instituted by Christ in his Church was, by God's will, perpetuated in the successors appointed by the Apostles, and in like manner the duty of accepting and professing all that is thus taught is also "perpetual and immutable." There is nothing which the Church founded on these principles has been more careful to guard than the integrity of the faith. The fathers of the Church are unanimous in considering as outside the Catholic communion any one who, in the least degree, deviates from even one point of the doctrine proposed by the authoritative magisterium of the Church. . . .

Besides being the guardian of the faith, the Church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the Apostles and their successors, and in this way, according to God's providence, a duly constituted society "was formed out of the divided multitudes of peoples, one in faith, one in end, one in the participation of the means adopted to the attainment of the end, and one as subject to one and the same authority." As "no true and perfect human society can be conceived which is not governed by some supreme authority," so Christ of necessity gave to his Church a supreme authority, to which all Christians must be obedient. For the preservation of unity there must be unity of government *jure divino*, and men may be placed outside the one fold by schism as well as by heresy.

The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As he willed that his kingdom would be visible, Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted, from the words of Holy Writ, that the Church, by the will of God, rests on St. Peter, as a building on its foundation. St. Peter could not fulfill this duty "without the power of commanding, forbidding, judging, which is properly called jurisdiction." It is by the power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men.

The metaphorical expressions of "the keys" and of "binding and loosing" indicate "the power of making laws, of judging, and of punishing"—a power which our Lord declares to be of such amplitude and force "that God would ratify whatever is decreed by it." Thus the power of St. Peter is supreme and absolutely independent, so that, having no other power upon earth as its superior, it embraces the whole Church and all things committed to the Church.

As the governing authority belongs to the constitution and formation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors from one to another. Consequently the Pontiffs who succeeded him in the Roman Episcopate receive the supreme power in the Church *jure divino*, and this is declared fully by general councils and is acknowledged by the consent of antiquity.

But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the only authority. The Bishops, who are the successors of the Apostles, "inherit their ordinary power," and "the episcopal order necessarily belongs to the essential constitution of the Church." They are consequently not to be regarded as mere vicars of the Roman Pontiffs, since "they exercise a power which is really their own, and are most truly called the ordinary pastors of the people over whom they rule." For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the Bishops, the many successors of the Apostolic College.

As the Divine Founder of the Church decreed that his Church should be one in faith, in government, and communion, so he chose Peter and his successors as the principals, and, as it were, the center, of this unity. For the due preservation of unity of the faith it is not sufficient "that the head should have been charged merely with the office of superintendent or should have been invested solely with the power of direction; but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey." It was through the "strength and solidity of the foundation" that Christ promised that the gates of hell should not prevail against his Church—a promise to be understood of the Church as a whole, and not of any certain portions of it. Moreover, he who is set over the flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do all the sheep gathered together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability?

The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. "Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damascus rejected those of Rimini, and Adrian I. those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless."

Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the promise of binding and loosing was granted to the Apostles and to Peter, but there is nothing to show that the Apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of all ages.

A Stone of Memorial

On June 29 the town of Gainsborough-on-the-Trent, Lincolnshire, England, was the scene of ceremonies of high interest to Americans. It was the occasion of the unveiling of a memorial stone in "The John Robinson Church," so named in honor of the Rev. John Robinson, "pastor of the Pilgrim Fathers," who, after severing his connection with the Established Church in 1604, connected himself with a body of Dissenters at Gainsborough. Among the notables present were Mr. Thomas F. Bayard, the American Ambassador to England, and the company of American pilgrims who recently went to England for the purpose of visiting scenes of interest connected with the history of the Pilgrims. On the arrival of Mr. Bayard the Municipal Council of Gainsborough presented to him an address of welcome, in reply to which the Ambassador expressed the sentiments of cordial fraternity existing between the United States and Great Britain, and said that such occasions had a tendency to strengthen these bonds of international good will, and would assist in smoothing any difficulties that might arise between the nations. At the luncheon which followed toasts were proposed and drunk to "The Queen" and "The President of the United States." In response to the latter, Ambassador Bayard said the occasion which had called them together was both delightful and memorable. So it was. John Robinson had an immeasurable influence over the Separatists, a part of whom became the Pilgrim Fathers, on whose high moral and spiritual qualities and solid virtues the commonwealth of New England was built, whose strong piety and supreme love of liberty breathes in the Declaration of Independence and the distinctive American institutions. Robinson, though little is known of him as a preacher, is regarded on both sides of the sea as the father of modern Congregationalism. He was a man of liberal and devout spirit, of distinguished intellectual gifts, not afraid of vigorous investigations, and was always open to the illumination of new truth, for he believed that there was much light yet to break forth from the Word of God. John Robinson was one of the makers of the New World—its spirit, its morals, and its life—and it is certainly very appropriate that his memory should be cherished and his virtues emulated by those to whom he was a spiritual benefactor.

Joseph Agar Beet, D.D.

Among the most eminent scholars of English Wesleyanism is Dr. Joseph Agar Beet. He comes to this country to lecture at the Ocean Grove Summer School of Theology, at Chicago University, at Chautauqua, and at various other institutions. As a theologian Dr. Beet is without a superior in his denomination in Great Britain. He is a graduate of the Wesleyan Theological School in London, and occupies the chair of Systematic Theology in that institution. He is known to the world as the author of a Commentary on the Epistle to the Romans, of a volume on "Theology Through Christ to God," and of the Fernley Lectures of 1889 on "The Credentials of the Gospel." He has written many reviews which have attracted wide attention, and is regarded as one of the strong and earnest men of the Church of Christ in Great Britain. He is sure to have a cordial reception, not only from his own denomination, but from all who may have the privilege of hearing him in the United States.

Northfield Summer School of the Bible

For many years, and increasingly, Mr. Moody has been requested by ministers, evangelists, and Christian workers to provide, in addition to the great conventions, facilities at Northfield for sympathetic study of the Bible. It is now felt that the time

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has fully come for the inauguration of such work. The Northfield Summer School of the Bible will accordingly open July 6 and continue to August 24. The Dean will be the Rev. C. I. Scofield, and among the lecturers will be Dr. F. B. Meyer, Professor Howard Osgood, Dr. R. A. Torrey, Dr. G. C. Needham, and others. The only text-book used will be the Bible. The general divisions of the course of study will be: I. The Pentateuch. II. The Person and Work of Christ. III. The Kingdom. IV. Particular Truths. V. Occasional Lectures.

A New Method of Charity Work

There has just been completed and put into operation in Buffalo a novel and effective plan to cope with the want, ignorance, and depravity of that city. It is, in brief, the division of the municipality into districts, and the delegation of the charitable work of each district to some church, without regard to the denomination. Heretofore cities have been districted, but the work in each district has been intrusted to a committee of some charitable organization. Denominations have likewise adopted the district system, but as they were constantly invading each other's territory, there was great dissipation of effort and time. It was to prevent waste and competition in charitable work that Buffalo has been divided into 171 districts, and each district placed in charge of some church. A conference with the authorities of the various churches disclosed dissatisfaction with the ineffective methods that have heretofore been in vogue, and a willingness on the part of all to co-operate in the execution of the new method. Accordingly, seventy churches, including fifteen Baptist, twelve Methodist, twelve Presbyterian, ten Episcopal, and others of every faith, have consented to take assignments. Even the Roman Catholic Church will join in the enterprise. The character of the work which the churches will undertake may be gathered from what has already been done by the Westminster and the First Presbyterian Churches, which selected districts and began operations two years ago. Westminster House, which was established by Westminster Church, was opened September 17, 1894, and Welcome Hall, which was established by the First Presbyterian Church, was opened November 21 of the same year. Both places are the centers of the ameliorating and elevating work and influence in the districts where they are located. Both have free kindergartens and diet kitchens. Both have mothers' clubs, mothers' meetings, sewing classes, cooking classes, singing, drawing, and physical culture classes, boys' clubs, penny savings-banks, free baths, workrooms, circulating libraries, and reading circles. It will not be the aim of any church in any district to carry on a religious propaganda. The only object will be to afford aid to those that need it, to encourage the spirit of self-help, and to stimulate kindness and friendliness. While the charitable work of a particular church is not necessarily confined to the district assigned to it, but may cover the entire city if need be, the church is strictly responsible for the work in that district. The result is complete knowledge of the character and wants of the district, and a concentration of effort that produces the best possible results.

Another Word Concerning Japan

When the American Board's Deputation to Japan had finished their work in that Empire, they gave a report in which the final word was one of recommendation that there might be sent to Japan for occasional visits some of our strong Christian leaders, men of acknowledged power and influence. They believed that the native Christians could be better helped and strengthened in this way than in any other. The last number of the "Missionary Review of the World" contains a letter from the Rev. J. H. Pettee, of Okayama, Japan, a man of undoubted ability and long experience in that field, in which he approves the opinion expressed by the Deputation. He says: "The average foreigner is so handicapped for direct personal work that it seems to me far better, as well as more economical, to commit the work to the Japanese as fast as possible and rely for the foreign contingent on occasional visits of men with an established reputation, whose every word counts, and who, by reason of their brief sojourn in the country, are not expected to conform to Japanese ways of thought and methods of life." Mr. Pettee believes that there is still work in Japan for the foreign missionary, and will be for many years to come, but the work is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches in planning for a wide extension of their work there. Over two hundred young men in the Empire who are more or less closely associated with Christian movements have been educated abroad. He says it is quality, not quantity, that is needed in the foreign contingency; that it would be better to unite the forces at work and economize; that "denominationalism is a luxury that should not be encouraged in foreign service." Owing to the rapid advance of the work, the foreign missionary has lost his leadership in one field after another; and now "Japanese leaders are springing up here and there who in point of personal worth and whole-souled devotion to the cause of Christ are worthy to rank beside their foreign brethren. They and their followers must, in the nature of the case, assume the main responsibility for the conversion of Japan. They should be sustained by the prayers and sympathy, gifts and service, of foreign friends, but in steadily diminishing quantities so far as the last two agents are concerned." In concluding his letter Mr. Pettee says: "I love Japan, and hope to give her many more years of the gladdest service; but my conviction is clear and strong that the seed of the Word is securely planted in Japanese soil. The kingdom is coming here in all the might and glory of Christ's royal presence."

Methodist City Missions

The City Mission Society of the Methodist Episcopal Church of New York held its thirtieth annual meeting on Friday, March 27, and its annual published report is now in our hands. From its pages we glean a few facts. The Methodist churches of New York observe October 25 as "City Mission Day." The New York and the New York East Conferences have earnestly requested all the churches to co-operate in this work. The organ of this Society is called "The Christian City." We may add that it is a singularly able and bright paper, one of the best of the kind that we know. From the report we learn that this Society in thirty years has concerned itself with forty-five different enterprises. Of these six were small and unimportant missions or Sunday-schools which have been discontinued. There are now twenty-three enterprises under the Society's care. Five are missions to foreigners; ten are situated amidst dense populations and being developed as rapidly as possible; eight are in newer sections of the city, with prospects of future independence. These twenty-three enterprises represent in realty about $850,000, mortgaged to one-half of their value. They have in membership, including probationers, 3,300 persons, and in Sunday-schools about 6,000 members. The number of conversions has been exceeded in only two years of the Society's existence. Examination of the various detailed reports shows not only missions as such, but various forms of educational work—kindergartens, boys' clubs, brass bands, kitchen-gardens, and other forms of institutional work. In fact, judging from this report, we should say that the City Mission Society of the Methodist Church is in itself a great institutional church, with twenty-three different branches.

The Growth of Missionary Literature

The growth of missionary literature is one of the wonders of this century. Dr. Arthur T. Pierson has been reading and studying the literature of missions for thirty years, and his observation is that the field is widening. Yale University now has a special missionary library made up of thousands of volumes. Such a library would have been an impossibility a hundred years ago. Page after page is taken up in the "Encyclopedia of Missions" with the titles of missionary books and the names of their authors. This marvelous growth may be traced in different ways. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life, times, and labors of such men as William Carey, Adoniram Judson, Alexander Duff, David Livingston, Bishop Taylor, Robert Morrison, and John Livingston Nevius. The task of shaping this material into good literary form has inspired the genius of such men as Dr. Arthur T. Pierson and Dr. George Smith, LL.D., to say nothing of scores of other able writers. The style of modern missionary writing is very much improved. The "Missionary Review of the World," for instance, demands a high-grade literary style for all leading articles admitted to its pages. Mere annals, dull and lifeless, are not tolerated. Some of the old missionary books remind one of old tombstones and neglected graveyards—page after page of solid printed matter, with hardly a paragraph to break the monotony. Not so in many recent missionary papers and books. The printer's art, the engraver's art, the map-maker's art, the book-maker's art, and the littérateur's art all combine to make a modern missionary book. Another indication of growth is seen in the fact that the subjects treated now are specific, not so general as formerly. Thus, Dr. B. C. Henry, a missionary to China, does not write of the whole Celestial Empire, but of special work in and around Canton. Dr. J. L. Nevius writes of specific work in the Shantung Province. Dr. John G. Paton gives special attention to the New Hebrides. As a result of these many improvements in missionary literature, Christian people are reading missionary periodicals and books with a pleasing and growing interest. The Cross-Bearers' Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago. The literature of the C. M. R. C. for 1896–7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and "The Missionary Review of the World." Further information may be had from the Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

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The Home Club

Some Ways of Amusing Children While Traveling

By Neda S. Thornton

Nearly every one who has taken a long and tedious journey has been pained at watching the futile attempts of tired and worn-out mothers to amuse their equally tired and worn-out children. We all remember sweet, tactful people who at such times have been able to divert and interest these little ones, to the rest and comfort of the mothers and to the delight of the little ones themselves.

Finding it necessary to take a three days' trip with my own little son, not two years old—and a most active, restless fellow—I fell to thinking how I could make the journey endurable both for him and myself. The results of my effort were so satisfactory that I have ventured to give them to The Outlook's readers.

First, on the outside of my traveling-bag were strapped what I knew to be perfectly irresistible to any child, viz., a few new picture-books. In selecting, I got the best—not necessarily the most expensive, however, but such as are approved by the followers of Froebel and Pestalozzi.

Inside my bag, besides pencil and paper for drawing cars, steamboats, and other objects, I put a good-sized bag of animal crackers and a paper of small pins—for in previous moments of meditation on this all-absorbing question it occurred to me that although one animal cracker would not stand alone, two of a kind, placed side by side, with a pin through the bodies, would stand upright. The car window-sill, upon which they were placed, was very soon turned into a Zoo, not only to the delight of my own little son himself, but also to the amusement of several other children who sat near by.

Also, in anticipation of our journey, I had cut from papers and magazines verses, especially of the descriptive kind, telling of cats that "meow" and dogs that "bow wow." These, being read in a dramatic and expressive tone, were fully appreciated.

Along with the picture-books was strapped an illustrated catalogue of a large retail firm in New York. The pictures of the most attractive boys and girls in the catalogue were cut out and pinned to the cushioned back of the seat in front of us. The clocks, chairs, and other articles of furniture were also cut out, with strips of paper left on to serve as "props."

So absorbed was the little fellow in all these diversions that he did not even notice the inevitable candy and popcorn vender who appeared frequently and succeeded in tempting the other little people with cheap and health-destroying sweets.

And so I found that, by a little planning and forethought before the journey, and by the employment of a little tact while on the way, a much-dreaded trip was made an event to look back upon with pleasure.

The Required Foundation

Many graduates of institutions of learning, as well as those who are not graduates, will enter kindergarten training schools this coming autumn. In New York State a law goes into force January 1, 1897, which is very important to all who intend to prepare for special departments of education and to teach under the control of the State or the local educational authorities. Superintendent Skinner has sent notices to all the local authorities of the passage of this law, which provides that no appointments shall be made in any public school unless the applicant shall have graduated from a high school or institution of equal or higher rank having a course equal to that of a high school, and such school must have the approval of the State Superintendent of Public Instruction, if in the State of New York. A certificate to teach cannot be granted in the public schools of New York State except to those who meet this standard. The best kindergarten training schools require equal, and some higher, standards from the entering pupils than those stated. The kindergarten associations are raising their standards, and those maintaining kindergartens on a purely philanthropic basis are, many of them, realizing that the kindergarten is the first step in education. True, there was recently offered by a church in New York City the sum of twenty dollars a month to a trained kindergartner to conduct two sessions a day without an assistant. The pastor's assistant who made this munificent offer said, "It is not worth more than that to amuse children that length of time."

The kindergarten is not the only profession that has suffered because of the gross ignorance of good people. Stenography and typewriting are the victims of misapplied philanthropy. Hundreds of ignorant girls have been encouraged to take lessons in these two fields who had no elementary training. It is positively wicked to give lessons in stenography or typewriting unless the pupil has passed a certain standard examination agreed upon by the managers of the Y. M. C. A. and the Y. W. C. A. Anything that gives a worker a false estimate of his value is fatal to his best interests. The man or woman who in ignorance provides means for education in any field is a menace to progress, for the progress of mankind depends on the standards maintained by expert knowledge.

To a Girl Graduate

The following letter, written to a young girl, has been sent to The Outlook with permission to publish. It will doubtless help many other girls who are thinking of the future:

New York, May 27, 1896.

My Dear Niece: Yesterday I purchased and ordered sent to you the goods for your graduating dress. I hope it will please you. I am sorry I do not find myself in circumstances this year to give you your whole outfit, as has always been my desire and intention. However, I must be content to do as my circumstances will allow, which is the case with us all.

I am glad for you that you are almost through—that is, almost through *this* course. I wish you could stay at home a year and be your mother's right-hand man and get the experience of doing home work entirely, and then take a course of some kind in something somewhere out of M——. I know how tired you are, but when the strain is over and you have had your summer vacation, free from thought of school work for next year, I am sure you will find yourself quite rested. Don't you think so?

Do you think of doing anything to earn money hereafter? Or do you and your mother think it better for you to stay at home with her? Or do you think of keeping house for some one else? I thoroughly believe in a girl's learning something by which she could earn money enough to support herself if necessary, even though there may seem no possible need of it now or in the future. I think it not only a proper safeguard for a girl to give herself, but I also think she is so much more a woman of the best type, and that her character is strengthened and ennobled by it.

One thing I want to impress upon you. If you decide to do something outside of your own home to care for yourself, be sure to give the matter careful thought, and do not do the first thing that falls in your way, unless it is to your certain belief just the thing you want to do and can do best. A girl of your age has not usually given the matter much thought, because there has been no time in her life for that. Half the weariness and irritation from the work done in this world is caused by the fact that so many are doing the wrong thing, while if they were doing the thing best adapted to them they would do it easily and happily. Most people stray into the path nearest them, and sometimes that is just the road to success and happiness, and sometimes it is not. Many let false pride hinder them from doing the thing they would really, pride aside, like best to do, and could do best. Scrubbing well done is far better than painting poorly done, and the worker is more honored in the former case than in the latter. Once more, I want to urge you to be sure you are choosing the work you are best fitted for, *if* you are to do anything outside of home. Do it at great sacrifice at first, if necessary, and in the end the sacrifice you will find not so great.

I do not want you to think, dear, that I am going on the supposition that you are never to marry. Although I have not married, I thoroughly believe in marriage. But I do not believe in it to the extent of marrying just to escape being unmarried. It is the condition of life intended by nature and nature's God, and is the best life for man or woman when it is happy. So do not think I am talking as I am because I have taken it for granted you are to be, like your auntie, an old maid; it is because I believe that the knowledge that a young woman has that she can earn her own living and be counted in with the world's workers is a great thing for her, that I have said all that I have to you.

There! I did not mean to take advantage of you, when announcing the sending of your gown, to preach a sermon or deliver a lecture while I had your ear. So forgive me; but *don't forget the lecture.*

Give my love to all, and accept much for yourself, with best wishes for all you undertake in these last days at school. AUNTIE.

Health Culture Society

There has been organized in Brooklyn a Health Culture Society. The aim of this society is to interest women to wear skirts that will not touch the sidewalk. It is the intention of the members to devise and wear a rainy-day dress that will be hygienic and not remarkable. A similar attempt was made in Boston a few years ago, but it did not succeed. During the Exposition in Chicago about one hundred women, residents of that city, adopted a suit that was a cross between a bathing suit and a bicycle suit. Many of the bicycle suits would make attractive rainy-day dresses by the addition of a cape or a warm jacket in winter. A tailor-made gown, with the skirt slightly shortened, makes a satisfactory rainy-day gown, as many women have proved to their own satisfaction. Women are dressing more in accord with the rules of health than ever before. The bicycle has accomplished much. Shortened and narrowed skirts pass almost unnoticed. Bicycle dresses are worn to breakfast and lunch as a matter of convenience. They answer for tramping and rowing. So great is the advance in the matter of dressing hygienically that a woman feels like apologizing if she wears for a tramp in the country a gown that requires to be lifted from the ground.

A Text for Bicyclists

In the "British Medical Journal" there has appeared a series of articles entitled "Cycling in Health and Disease." One rule is emphasized: "Keep within your powers." There is no safer rule for guidance in life than this. It is a sentence which many might take as a life motto. It would mean preparation before attempting; it would mean a comprehension of one's fitness for every attempt in life. It does not mean timidity or shrinking. It means knowing what one can do, and doing it conscious that every step taken is a preparation for the next step. These articles condemn putting a child under seven on a wheel, even to be carried. The greatest care is urged as to the size of a wheel used by a growing child, the position of the child, and the movements of its legs. Every precaution should be taken against over-exertion. The opinion of eminent medical authorities is quoted, and the consensus of opinion is in favor of the use of the wheel for sound men and women of all ages.

The Care of Vegetables

The Health Protective Associations are urging the better class of dealers in vegetables not to expose their goods for sale outside of their stores. It is claimed that this exposure to the sun and dust wilts and injures vegetables. The suggestion is made that housekeepers refuse to trade with dealers who do not care for their goods in accordance with the best sanitary principles.

To Cure Mosquito-Bites

The New York "Tribune" says that—

A mixture of glycerine and carbolic acid is said to form a wonderful protection from mosquitoes as well as a cure for the bites. Take about twenty drops of the acid and put it into a bottle containing an ounce of glycerine and half an ounce of rosemary water. If used freely at night, the sting of the bites will be almost miraculously cured and the disfiguring blotches removed by morning.

A Suggestion

Dear Outlook: In reference to moreen skirts, concerning which "J. W." inquires, I can say from experience that there are kinds of black moreen which do not catch dust. I have adopted the plan of fastening samples of various kinds to my skirt, and buying the one which stands the test of wear on dusty streets. M. C. G.

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For the Little People

Would You Believe It?

By Mary Chase Thurlow

A morning-glory on our wall,
With round and rosy face,
That smiled alike on one and all,
And lighted up the place,—
One rainy day that flower queer
Shut up its cheerful eye.
It looked so dull and strange, oh dear!
It really made me sigh.
Would you believe a flower so gay
Could look so sad that rainy day?

A little maid within our walls,
That makes our life's delight,
Her smile like sunshine on us falls,
When her sweet face is bright,—
One rainy day that child of ours
Put on a doleful pout.
She frowned all day because the showers
Kept her from playing out.
Would you believe a maid so gay
Could look so sad that rainy day?

A Queer Nest

By E. H. K.

Kitty and Joe Major were little city children who were spending their summer vacation in North Dakota with their Aunt Sue and her husband, Dr. Morris. One morning the Doctor told them that if they cared to they could go with him to see a sick Norwegian woman who lived about ten miles across the prairie. Of course they were delighted, and were soon off. I should like to tell you of the beautiful drive they had; of all the harebells and roses and white bedstraw which grew on every side; of the hawks and owls and badgers and gophers they passed, and of little Nels, the herd-boy, and his spotted pony. But if I did, you might not hear about the nest I meant to tell you of. They had driven about an hour and a half when they came to the house where the sick woman lived.

It was the queerest house you ever saw, all made of sods piled one on top of another, as you would build a block house.

Inside, newspapers were fastened to the wall to keep the dirt from falling down into the people's eyes and food.

There were two rooms in the house, one of which seemed to be a summer kitchen, and had only a floor of earth. Here a little yellow-haired girl was washing dishes. This was Lena, who, with a neighbor's help now and then, did all the work while her mother was sick.

In the other room were two beds, a home-made table, and some home-made benches. The only chair was a big wooden rocker.

In the larger bed was the sick woman, with a very little, very red-faced baby on her arm. The woman's "nurse" hung across a beam just over the bed.

"What!" you say, "her *nurse* hung across a beam?" Yes, but her nurse wasn't a nice, soft-voiced woman who wore a big white apron, and had gentle hands. *Her* nurse was only a hemp rope, one end of which was made fast to the beam, while the other dangled within easy reach of her hands. When she wanted to move, she took hold of the rope and pulled herself along with its help, just as you would pull yourself up by taking hold of your papa's hands.

A Norwegian Bible and hymn-book lay on a shelf at the bed's head, and a big pitcher of lovely wild roses filled the room with their sweetness.

Two little white-haired children were asleep in the smaller bed.

Kittie and Joe perched themselves on one of the benches, and used their eyes while the Doctor talked with the sick woman, having Lena as an interpreter. One of the first things they noticed was a pretty white hen hopping over the door-sill. They didn't quite think that hens ought to be allowed in houses, but as they were only visitors they politely kept quiet.

Biddy put her head first on one side and then on the other, making all the time a cozy little sound. Then she stepped daintily across and flew up on to the bed where the children lay asleep. She began to pick the bedquilt and to flap her wings, till the children woke up. For a minute they looked shyly at their young visitors, while the little hen kept up her fussing. The sick woman said something in Norwegian, speaking with a beautiful voice, full of gentleness. The little boy smiled, and began making a nice hollow in the bedclothes. When it was all fixed, the white hen nestled down in it very comfortably. The children smoothed her wings with their brown little hands, and spoke to her in their queer Norsk language.

By the time Dr. Morris was through talking with their mother the little hen had laid a warm yellow egg and had gone out-of-doors with a great flutter and cackling. The little boy took the egg in his hand and trotted over to his mother's bed to give it to the new baby. In funny broken English Lena told Willie and Joe that the white hen had had no mother when she was a very little chicken, and that the two children had had her for their pet ever since. She had followed them about everywhere, and when they took their naps the chicken had crept close to them and slept too. She laid her first egg on their bed on the morning that the new baby came, and had left a fresh one there every day since. Lena said that the little boy, Lars, was sure that his hen knew about their baby and that it had no teeth to eat bread and meat with, and so had brought it those nice yellow eggs.

To pay her for being so kind Lars had let her share his bread and milk and cottage-cheese every day since the baby came.

After Dr. Morris had made some powders for the sick woman and told Lena how often to give them, they all said good-by to the gentle children who had so nice a pet as a dainty white hen.

Another Prize Contest

"Who were the Pilgrims?" "A dirty, filthy set who lived under the ground."

"Name a domestic animal useful for clothing, and describe its habits." "The ox. He don't have any habits, because he lives in a stable."

"If you were traveling across the desert, where would you choose to rest?" "I would rest on a stool."

"Describe the white race, and show that it is superior to other races." "A white man will nod at you when he meets you on the street."

"Of what is the surface of the earth composed?" "Dirt and people."

"Name a fruit which has its seed on the outside." "A seed-cake."

"Name five forms of water." "Hot water, cold water, faucet water, well water, and ice water."

"Name and locate the five senses." "The eyes are in the northern part of the face, and the mouth in the southern."

"Who were the mound-builders?" "History cannot answer these questions. Science only can."

"Define 'flinch,' and use it in a sentence." "Flinch, to shrink. Flannel flinches when it is washed."

"By what is the earth surrounded, and by what is it lighted?" "It is surrounded by water, and lighted by gas and electricity."

"Name six animals of the Arctic zone." "Three polar bears and three seals."

"What is yeast?" "Yeast is a vegetable flying about in the air, hitching itself on to anything."

"Why do you open the dampers in a stove when lighting a fire?" "To let the oxygen in and the nitrogen out."

"What did the Constitution do for the country?" "It gave the President a head."

"What are the last teeth that come to a man?" "False teeth."

The readers of the Little People's page so conclusively proved their interest in the study of English in the contest closed in the issue of June 20 that the editors have decided to submit for another contest the above series of questions. These questions were, it is stated, submitted to and answered by the pupils in the public schools of a large Eastern city. The questions must be correctly answered by the contestants, and the errors in the printed answers pointed out.

The following epitaph appears on a stone recently erected in memory of a number of men who sacrificed life and property for their principles. This epitaph infers an impossibility. What is it?

To these pure patriots, who,
Without bounty, without pay,
Without pension, without honor,
Went to their graves,
Without recognition even by their
Country,
This stone is raised and inscribed,
After thirty years of waiting,
By one of themselves.

The examination of a set of papers presented by the pupils in a cooking-class revealed some astonishing things; namely, that French women in cooking "clarified their own fat," that every kitchen used as a cooking-school "should have room for six or eight girls to cook at once," and that a certain dish "could be eaten cold twice." What are the errors in these statements?

To the one whose answers and corrections show the clearest comprehension of the meanings of words a book valued at $2 will be given.

Write on one side of the paper only; write name and address distinctly; give the name of school, and the grade in which you are a pupil. State age, and the name of the book you prefer if you are the prize-winner. This contest will close August 11.

A Large Boiler

A boiler, as you doubtless know, is the vessel in which the water is boiled to generate steam to run the engines and machinery in boats and factories. In New York City there is a company which sells steam for heating and for mechanical purposes. That is, they have a building in which they put large boilers. From these boilers the steam is carried through the pipes, the same as water and gas are carried into buildings, and there used. The other day one of these steam-heating companies put in the largest boiler, probably, that ever was constructed. It took thirty-six horses to draw it from the pier on which it was landed to the building in which it was to be placed. It weighs 119,000 pounds and stands 31 feet high. When it was got to the building the front of the building had to be torn out to get the boiler in. On its journey from the pier to its home it was attended by a large crowd of interested spectators.

An Old Baby

Hundreds of years ago, when people died, the bodies were treated in a way to preserve them; they were then inclosed or wrapped in textiles that had also been subjected to chemical treatment, and when all had been done these bodies were put away on what we might call shelves. A gentleman traveling in the East was told by his guide that he could secure for him the mummified body of a little baby. The traveler accepted his offer, and has succeeded in bringing the little mummy to this country. Now he proposes to write a book about the games played by the children when this little baby was alive, 4,200 years ago. He has been telling the story of this little baby, and the life it must have lived, to the little children in Baltimore, and they are so interested that he proposes now telling them a story on paper of how the little children of Egypt played and lived many years ago.

Hawk and Hens

We hear of happy families of animals. A novel case of this kind is now told. A gentleman in Maryland has succeeded in taming a hawk, and in teaching it to live on the most amicable terms in a hennery, enjoying the companionship of the hens and turkeys, and apparently not knowing that they ought to be enemies, not friends.

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The Spectator

"The Americans are a crude and uncultured people; and they show it in their treatment of these important questions of social etiquette." The speaker was a lady of distinction and good breeding, and she spoke with seriousness and feeling. The Spectator had been brought face to face with one of those questions of attire which frequently loom up on the mental horizon of men who are neither slaves to fashion nor absolutely indifferent to it. If he had belonged to either of these specified classes, the question would never have presented itself. Beau Brummel knows instinctively what to do and to wear; Horace Greeley knows nothing about such matters, and cares less. Belonging to neither extreme, the Spectator was moved to wonder which leader represented the saner view of this phase of life. After finding that the authorities disagreed completely about his particular question, and that he could do pretty much as he pleased in the matter and be sure of condemnation from the one set of experts or the other, the Spectator fell into a skeptical mood as to the view of the lady of distinction, and asked himself whether, after all, rigid rules of etiquette are desirable and to be esteemed as an evidence of true progress in civilization.

❀

The lady in question had placed the matter in definite shape for discussion by citing a personal experience. "I was invited," said she, "to attend an afternoon meeting, at a private house, held to advance a 'cause.' I found the parlor darkened, the shades down, the gas lit, and the majority of the ladies in full evening dress! There are only two excuses for a woman's doing such a thing"—and the speaker's fine eyes lost their usual kind expression: "ignorance, or the possession of but one dress. The fact that the latter excuse would not apply in the case of at least one of these women was shown to me a few evenings later, when I attended a church wedding and saw one of these same women in street dress! In England, where there is some knowledge on these matters, such vulgarism would be impossible."

❀

Here was the issue. There are certain conventional rules, more or less well recognized, for the government of personal conduct in "society." Is conformity to these rules the test of good manners? At first thought an affirmative answer seems reasonable enough. One of these rules requires a man to take off his hat in saluting a lady; another requires him to use a fork in carrying food to his mouth, instead of the back of a knife; another requires that he shall not whistle in a parlor, a street-car, or a private office. Any one who fails to observe these rules must be regarded as lacking in good manners. But the further question arises, Who established these standards, and why? And did these rules replace others which were formerly the standard of good manners? and if so, why were the old ones discarded? And are we to have no liberty in starting new fashions in manners? and if not, why not? Now, the Spectator is not very deeply versed in antiquarian lore —or, in order to be up with the times, let him say anthropology!—but he believes he is correct in saying that the bow and the removal of the hat are a survival and adaptation of the custom of prostration in the presence of a conqueror; and that democracy and chivalry combined have left only an adumbration of the original ceremony in an act of deference to the fair sex. The time was, too, when the use of a knife in eating was a decided advance in elegance, displacing as it did the more primitive plan of using the fingers—in the times when the punctilious goodwife might have been heard saying, "Goodness, Johnny! where's your manners? Don't you know enough to eat with your knife?" In the days, also, when whistling was a new discovery, it was doubtless very pleasing to those who had not learned the new art to listen to those who had; but with the modern development of "nerves," whistling, save in the privacy of one's boudoir or on the public platform, has become "bad form." And so with other matters of etiquette, all along the line of conduct. The fact is that there has been a continual formation and re-formation in the standards of "good form" among all peoples that have had any development at all, either from good to bad or from bad to good—according to either the traditional or the evolutionary view of society; and the Spectator is inclined to believe that whenever a people really ceases to grow and to change, it must cease to exist.

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There are some races, however, that are pretty slow and that yet still exist; and according to the Spectator's ethnology, these are the ones that have the most inflexible codes of etiquette. The Chinese are a good example; and the Chinaman, we are informed by Mr. Arthur H. Smith in that entertaining book "Chinese Characteristics," has a genius for etiquette; the most accomplished foreigner finds himself helpless in the deeper mazes of Chinese formality, though they seem simplicity itself to the native, who is baked, as it were, in the "cake of custom." Mr. Smith tells of a Chinese official's wife, who, in paying her respects to a foreign lady at the latter's home, deliberately turned her back on her hostess, and saluted a vacant wall. This, it seemed, was the proper place for the hostess, inasmuch as the Emperor's palace lay in that direction! Here a great rudeness was committed simply because custom had absolutely dethroned good will and kindness of heart in favor of an artificial system of behavior. And this story brings out very clearly another fact —that for every custom, however absurd, there is a reason. Foolish and illogical, forgotten or perverted, it may be, but in the minds of the originators, at least, there is a definite reason for every regulation of their code. The first observers of any practice cannot justify it by "custom;" it must seem useful or desirable in itself. Reason, then, being the ultimate factor in etiquette, is not every regulation of manners to be submitted to this test, and to stand or fall in accordance with the best light we can cast on it through the exercise of this faculty? Is there *now* a good reason for a given practice? the Spectator would ask if he were framing a new code of manners. If there is, let us maintain the practice; if not, let us start a new one, would be his advice in answering his own question.

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This brings the Spectator to his theory about the future development of this matter of manners—and the Spectator is never so happy as when leaving the solid ground of fact and sailing off in the bright clouds of speculation. He believes that just in so far as reason comes to control men's actions they will cease to be restricted by undeviating rules in matters of etiquette. For the development of reason means the development of individuality; and individuality refuses to cut its cloth all to the same pattern. Differentiation favors a wide variance of opinion and action, and tolerance of it; and the social etiquette of the future will be less marked by rigid metes and bounds, more distinguished by personal flavors, than that of the past. If, for instance —to descend to earth again—a man chooses to wear a "Prince Albert" coat of an evening, instead of a "swallowtail," the new society will nod approval; if he should even appear—now that the bicycle suit has come to stay this will not be regarded as treason—in knickerbockers, with ruffled shirt and silver-buckled shoes, his idiosyncrasy will be looked upon graciously, as a pleasant reminiscence of court costume. And if the ladies persist in wearing a dress that displays a beautiful throat, and prefer to wear it at home in the daytime, rather than in a public place in the evening, shall we not say, Great is the Goddess of Reason, that she has thus won Modesty to lend her ear? Will she not some day be able to influence Fashion herself?

❀

But how about democracy's protest against aristocratic distinctions in costume? How about bending the knee to the effete customs of the Old World? What shall we say of the Brother Jonathan who offers to shake hands with the Queen, and greets her son-in-law with "Say, Dook," instead of "Your Highness"? Well, the Spectator opines that in the good time coming, with less insistence on the observance of formalities on the part of the host, be he plebe or potentate, there will be more willingness to observe them on the part of the guest!—so that while the host (or perhaps the Spectator ought to say the hostess, since woman is in our modern democracies the natural conservator of aristocracy) will not be displeased if the guest comes in fustian, the guest will on his part use every endeavor to obtain a suitable wedding garment of the latest pattern. In the leveling up of both clothes and character which democracy is to bring, host and guest will each seek to meet the other half way, to get each from the other the lesson which every man has for his open-minded neighbor, and, above all, to find satisfaction in the good will and happiness of his companions, not in the observance of ceremonious rules about clothes and manners.

The English sometimes grow sarcastic at our expense. The London "News" vouches for the following: "Scene: Rome. Time: A few days ago. Young English lady wandering near the Coliseum. To her approaches a group of American young ladies. One of them says to her: 'Would you kindly tell me whether that is the Arch of Titus? My Baedeker is two years old.'" The "News" unkindly remarks that the American ladies "were probably from Chicago."—*New York World.*

(*From Good Housekeeping.*)

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With purity that will endure
The test of time, and be a clever
Helpmeet and friend in kitchen ever."

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That is because your nerves are weak, your digestion imperfect, your blood impure. Feed the nerves with rich, red blood, purified, enriched, and vitalized with Hood's Sarsaparilla, and you will enjoy sweet, refreshing sleep. This great medicine has power to build up the physical system, strengthen the nerves, and give vigor and vitality to every function.

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Correspondence

Auricular Confession

To the Editors of The Outlook:

In the issue of your paper of June 20 the following statement is made in an article upon the "Russian Church," viz.: "Both the Greek and Latin Churches require auricular confession before the reception of the Holy Communion, as does the *Anglican Catholic Church*." The Protestant Episcopal Church in the United States is an integral and influential part of the Anglican branch of the Catholic Church. It ought to be well understood that this Church does *not require* auricular confession before the reception of the Holy Communion, and that nowhere in her Prayer-Book, except in the office of the visitation of prisoners, and then only in the case of one under sentence of death, is confession in secret to a clergyman for the purpose of obtaining absolution in private suggested or implied.

JOHN T. MAGRATH.

Prices and Currency

To the Editors of The Outlook:

The greatest economic harm that can overtake a nation is falling prices. It represses investment, it retards progress, it bankrupts the energetic proprietors who are, in fact, the chief debtor class.

The greatest boon to a country is universal activity, and nothing contributes so much to this as rising prices. When prices are advancing, every one wants to buy, and what they buy must be constructed by human hands and brains. In twenty-five years prices of American goods have declined fully one-half. Every manufacturer, merchant, and investor (except in town lots) has found himself all the time facing a lower market when he came to sell than when he bought. His predisposition has been to wait. If now the *status quo* of 1872 were to be gradually restored, he would be anxious to buy—even ahead of his wants. Depression in trade comes from dislocation of industry, the indisposition to buy on the part of those who buy to sell for profit, and inability to buy on the part of those who buy to consume. Active business is maintained by the desire of the merchant class to buy all they can, and the large consuming power of those who work for wages.

Whatever other causes have led to decline in prices, all authorities agree that a contraction of the currency does reduce prices.

A country with one dollar of currency per inhabitant would have lower prices than one with fifty. If there be an equal quantity of gold and silver, striking out one of them will reduce prices. If one only be in use and the other is added, prices will advance.

In our present state of stagnation what we most need is a desire to buy. Any cause that will convince merchants and investors that future prices will be higher will at once start demand for labor and increase consumption. Whether this anticipated rise in prices be attributed to increase in the money supply or to depreciation in the quality of the currency, the effect must be the same—the determination to buy with a view to higher value.

No panic, no buying of foreign-held bonds, can interfere with the commercial instinct to buy on a rising market, and the industrial activity required to supply the increased demand.

N. O. NELSON.

English in American Universities

To the Editors of The Outlook:

The review of "English in American Universities" published in your issue of June 13 seems to me by far the most valuable discussion of that little volume which has appeared; and I hope that every one interested in that book or in the subject may read this trenchant criticism.

Perhaps the most important omission in the book reviewed is that no full presentation and discussion of *methods* is attempted. Professor Bates, of Wellesley, in her bright paper which appeared at the close of the series of articles reprinted in the book, says pointedly: "It is very well for the editors and contributors of 'The Dial' to claim on behalf of students the delights of the 'spiritual glow' etherealized beyond the dull concern for 'the historical and adventitious,' and to demand that the professor add to the most gracious gifts of nature a culture deep as a well and considerably wider than a church door, but by what process, after all, shall the essential values of literature be impressed?"

Your reviewer says: "The study of English must become an important, serious, arduous, and essential part of college discipline, or pass entirely out of serious consideration." I judge that this is intended to apply to the study of English literature, and of foreign masterpieces through English translations, as well as to other forms of English training. Here the question of method recurs. How shall this be done, without devoting the strength of the class to other than literary questions? Classes in literature, it seems to me, should consider primarily the interpretation and criticism of literature, the principles of literary form and construction, the characteristics of the principal literary genera, and allied topics. Unless some such clue is followed, a class in literature might be used to teach *at* all known subjects of human knowledge; since all forms and departments of life find expression in literature. To announce a class in Shakespeare or Milton, and then to turn the attention of the students to questions about which those authors cared nothing whatever either as artists or as men, may make the work "severe," but such work is not the study of literature.

I wish that your reviewer, whose expert knowledge upon this whole group of questions is very manifest, would discuss for us some of the ways by which literary study can be made hard without ceasing to be helpful. Perhaps one way is to increase the amount of reading required until the work is made sufficiently severe. Written papers based upon this reading may be required, which shall both show how carefully the work has been done, and also furnish valuable training in the art of expression. Searching questions upon the lessons assigned can be given out in advance, and written answers to the most important of these can be required. So far as the work in classes in literature cannot be made both severe and literary, both hard and helpful, it seems to me that it should not be made severe at all.

What does The Outlook's reviewer think of Mr. Payne's opinion that the linguistic and the literary study of English "should be sharply differentiated"? There are distinct objections to this separation, but I have come to believe in it for the most part. I doubt very much whether literary questions ever receive adequate attention where the linguistic and literary lines of study are combined in the same classes. The master of linguistics has at his command such a vast body of definite queries demanding exact answers that he will be loth to give time to the more vital but less definite and tangible questions and discussions which spring from a close sympathy with the shaping spirit of the creative artist, and which call out such sympathy. I know from my own experience that, in literary teaching, one who has had experience in linguistic work misses the support of that more exact method.

In the study of Chaucer, I admit, a good measure of verbal study is a necessity, since the meanings of the words must be ascertained. Of the value of linguistic training in English I make no question; and, of course, a large measure of such study should be required for the doctor's degree in English.

The Outlook review says: "The older disciplines (the Greek and Latin disciplines) . . . are certainly slowly passing. Into their place English instruction can come if it be made as substantial, as systematic, as severe as was the elder teaching." When a newly elected college president was once told that he would have a hard time to "fill the shoes" of his predecessor, he wisely replied, "I shall bring a pair of my own." Let English instruction find its own proper place, and fill that.

The sharp criticism of your reviewer upon the lack of "orderly method" in the arrangement of courses in English in our American institutions is abundantly deserved, and ought to do good. However, let me place beside it some words from Mr. Payne, taken from the volume under discussion: "In physics or in philology, the 'course' is a perfectly rational device; it is of the essence of training in such subjects that the work should be logical in its development. . . . With literature the case is very different. . . . Mere didactics are as powerless to impart the message of literature as they are to impart the message of music or of religion."

"Only one professor" in the book, says this review, "offers 'rest and refreshment' as an allurement to his courses." Your reviewer has misunderstood me. It is not my own faulty courses, nor all possible courses, that are to be "an unfailing source of rest and refreshment," but our noble literature itself, as a lifelong refuge, inspiration, and delight.

A. H. TOLMAN.

The University of Chicago.

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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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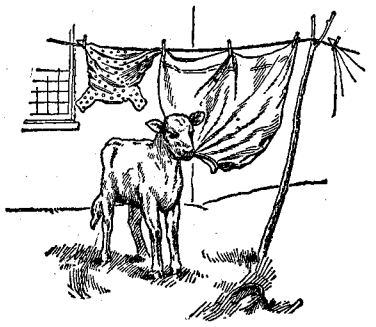
General Howard Roll of Honor

The following is a supplementary list of the names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 852. The number of shares included in the accompanying list is 35, making a total of 887.

A Friend, Lowell, Mass.
Broadway Church, Somerville, Mass.
Cradle Roll of W. H. M. U. of First Congregational Church, Hyde Park, Mass.
Mrs. T. D. Murphy, by a Friend, Chester, Mass.
Central Cong'l Church, Jamaica Plain, Mass.
Woman's Missionary Union of Minneapolis Churches, Minn.
Miss A. A. Pickens, by a Friend, New York, N. Y.
Mrs. Sarah B. Capron, by a Friend, Boston, Mass.
In Memory of Deacon S. W. Kent, by Mrs. S. W. Kent, Worcester, Mass.
North Congregational Church, Providence, R. I.
Rev. Cyrus Richardson, D.D., by First Church, Nashua, N. H.
Deacon Newell Greenwood, by First Church, Nashua, N. H.
Mrs. P. L. Alcott, Columbus, Ohio.
Rev. S. E. Bassett, Fort Valley, Ga.
Congregational Church and Sunday-School, Francistown, N. H.
Congregational Church and Auxiliaries, Medina Ohio.
Y. P. S. C. E. of Congregational Church, Orange Valley, N. J.
A Friend, Plymouth, N. H.
Maple Street Church and Sunday-School, Danvers, Mass.
Union Sunday-School, Marlboro', Mass.
Ladies of First Church, Chelsea, Mass.
Newman Cong'l Church, East Providence, R. I.
Miss Ann E. Shorey, by Newman Congregational Church, East Providence, R. I.
Mr. Ethan Brooks, West Springfield, Mass.
Congregational Church, Jacksonville, Ill.
In Memory of Deacon B.W. Payne, by Mrs. L. A. Payne, Homer, N. Y.
Two Friends, Hartford, Conn.
Miss Margaret C. Hackett, Providence, R. I. Two shares.
First Congregational Church, Rockford, Ill.
Mrs. Eli C. Smith, Bridgeport, Conn.
Mrs. Elizabeth McFarland, in Memory, by the Merrimack Conference of the N. H. F. C. I. and H. M. U.
Y. P. S. C. E., Puritan Church, Brooklyn, N. Y.
Rev. S. A. Barrett, by Members of Congregational Church, East Hartford, Conn.
W. P. Patten, Kingston, N. H.



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Notes and Queries

Can you give me any information on the following questions: 1. Has the South Carolina Dispensary Law been modified with the hope of increasing the State revenue? 2. What is the quantity of liquors consumed now as compared with the old license law? 3. Do any considerable number of the temperance people desire to go back to the old license system? 4. Where can I find the latest summary of its results? W. L. H.

1. The South Carolina Dispensary Law was modified with the hope of securing a more efficient administration, and an administration further removed from political influences. For a good many months liquor was sold by the Dispensary at a low price in order to drive the bar-rooms out of business; when these had been driven out, the price of liquor was raised with the hope of increasing the State revenue. 2. It is reported that much less liquor is consumed in South Carolina now than under the old license law. Tippling and treating have been practically done away with. 3. Very few of the people of South Carolina of any class desire to go back to the old system. Even the Charleston "News and Courier," which still denounces the Dispensary, declares that saloons must not again be licensed which sell liquor to be drunk on the premises. 4. For the latest summary of the results write to the Commissioner in charge of the State Dispensary, Columbia, S. C.

1. Is there a concordance in point of scholarship and thoroughness superior to Young's Analytical Concordance—one that gives the original words? 2. Can the Losetian system of memorizing be obtained in book form? If not, mention the best work on aids to memory. 3. What is the best work on the English language? G. W.

1. We think there is not. 2. We do not know. David Kay's book, "Memory, What it is, and How to Improve it," is a judicious study of the subject, and full of valuable practical suggestions, but does not undertake to give any artificial system of memory help. 3. It is hard to advise without knowing you. For one who wishes to study, Champney's "History of English" (Macmillan, New York) and Earle's "English Prose" (Putnams, New York) together constitute what we think the best thing. For a general reader, Professor Marsh's popular "Lectures on the English Language" (Scribners, New York), though old, are very good; also Archbishop Trench's "English, Past and Present."

1. Will you kindly outline a course of study of the history of the drama, and what books are accessible? 2. What books should be used by a club in studying Shakespeare? J. K. B.

1. Golden's "Brief History of the English Drama;" Lowell's "The Old English Dramatists;" Symonds's 'Shakespeare's Predecessors in the English Drama;" H. Irving's "English Actors;" W. Winter's "Shadows of the Stage;" Matthew's "French Dramatists of the Nineteenth Century;" R. G. Moulton's "The Ancient Classic Drama." 2. Rolfe's School Editions of Plays; Craik's "English of Shakespeare;" Corson's "Introduction to Shakespeare;" Dowden's "Life and Art of Shakespeare;" Moulton's "Shakespeare as a Dramatic Artist;" R. G. White's "How to Read Shakespeare;" Fleay's "Shakespeare Manual;" Abbott's "Shakespeare Grammar."

In your issue of 13th inst., under the caption "A Human Bible," "H. D. C." writes: "How can we fail to recognize the human element, when we find the New Testament writers quoting from the Old Testament in such an extremely human and fallible way, now plainly forgetting the right number or geographical locality, or even the right book, now quoting (says Toy) from the Greek or Aramaic, but never from the Hebrew, and now—most important of all—giving to the quotation a sense or an application which would have made the author of it stare with amazement?" Will you kindly indicate the passages referred to? C. H. S.

Specimen passages are these: Acts vii., 14, compared with Genesis xlvi., 27; Acts vii., 15, 16, compared with Genesis l., 13, and Joshua xxiv., 32, which seem confusedly blended in the quotation. Matthew xxvii., 9, compared with Zechariah xi., 13. Hebrews i., 8 and 9, compared with Psalm xlv., 6, 7—a nuptial song addressed to a military hero.

1. Please give me the best work on "Applied Christianity," as lately hinted at in editorial on Presbyterian Assembly. 2. Also say if you regard Dr. Green's (of Princeton) late work on "Bible vs. Higher Criticism" as the best work on the conservative side. V. M.

1. See Gladden's "Applied Christianity" and his "Ruling Ideas of the Present Age," Ely's "Social Aspects of Christianity," Prall's "Civic Christianity," Hodge's "Heresy of Cain" and his "Christianity Between Sundays." To be had of any leading bookseller. 2. We accept it as such on the testimony of those who are entitled to pronounce upon it.

Can you inform me as to the "best use" of clergymen in the matter of their visiting-cards? Do they use the "Rev."? Do some have two cards, one for parish use and one for general use? How do Dr. Rainsford, Dr. Huntington, Bishop Potter, Dr. Greer, or other men of their position have their cards engraved? I am specially interested in the use of Episcopal clergymen, but should be glad to learn of the practice of others. F. L. P.

We happen to know that one of the gentlemen you name uses a card without prefix or title. We know others who do likewise. Others, also, who use the "Rev." and even append the "D.D." Every variety has its representative among men of high position. There is no easily recognizable "best use." Follow your own taste, whether it be for simplicity or otherwise. No line can be drawn in this matter between the practice of Episcopalians and of others.

I notice in your final statement of results from a vote gathered by the "New England Homestead" a confusion and apparent contradiction which, in common, I presume, with many other of your regular readers, I should be glad to have explained. You say, "A majority of those voting (2,588 to 2,168) favored the free coinage of the American product," by which I suppose you mean silver. From what source do you reach such a conclusion? The table of answers immediately preceding gives 980 yes and 1,421 no—the numbers much less and majority the other way. Please enlighten us. H. B. E.

The answers in the table were to the question whether the subscriber believed in "unlimited" free coinage. Many farmers who opposed this measure favored the free coinage of the American product, believing that this product was too small to produce a harmful inflation of the currency.

In discussing the financial state of our country, a friend—like myself a devoted reader of your valuable paper—said that Dr. Abbott has never in his editorials answered the following question: Do you consider our overproduction *one* cause of our late panic? Is the power of a machine to do the work of a hundred men an injury or benefit to the people? ***

The Outlook does not believe that general overproduction of wealth was a cause of the present depression. It believes that machinery enables the same number of workers to produce for themselves a greater amount of wealth, and benefits workmen only less than employers.

Kindly state how you square such passages as John i., 12, Rom. viii., 15, Gal. iv., 5, Eph. i., 5, with your fundamental doctrine of the Fatherhood of God. *

By simply reflecting upon the fact that a child is none the less his father's son though he be too young to be conscious of it, or so wayward as to forget it. The passages you refer to speak of sonship to God as realized in consciousness and conduct, and refer to the divine agencies by which the filial spirit (or "the spirit of adoption") is brought to birth and effective power.

Give the names of two or three of the best books on trades-unionism, the publisher's name, also price. G.

Richard T. Ely's "Labor Movement in America" (T. Y. Crowell & Co., Boston, $1.50), and Sidney and Beatrice Webb's "History of Trades-Unionism" (Longmans, Green & Co., New York, $5).

Can you put me in the way of getting the "white list" of employers in New York City stores who treat their employees with humane consideration? H. D. M.

Address Miss F. J. Pomeroy, 101 Park Avenue, New York City.

Can any one tell me where I can find the poem beginning:

"To the wigwam and forest O would I were back,
For I hate the proud paleface that crosses my track."

Also another, beginning:

"In my day crime was crime."

F. A. B.

Can any one inform me where I shall find the following lines in the works of Professor Wilson, of Edinburgh (Christopher North): "Thou art a dim speck on the main, my country; but when thou settest, when shall rise an orb to burn with kindred majesty?" D.

I should be glad to correspond with any officer or member of any society that has Gospel Hymns Consolidated or No. 5 (both with notes) to dispose of. W. R. Clark.

Clear Lake, Wis.

"'The Master has come over Jordan,'
Said Hannah, the mother, one day,"

by Julia Gill, is found in Edward Eggleston's "Christ in Literature," page 263. F. L. K.

"F. C. F.," who was asked to take a "Mothers' Class," will probably find "The Newer Religious Thinking," by the Rev. David N. Beach, a help to her in addition to the books you recommend. M. S. S.

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Dr. S. W. Oley, Danbury, Conn., says: "I have used it in mind tiredness from overwork, dyspepsia, and nervous conditions, and found it always very beneficial."

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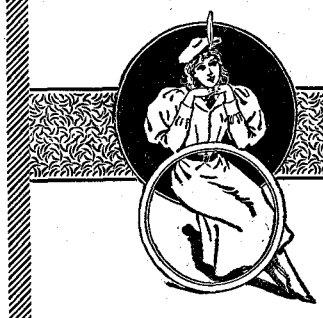

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Dyspepsia
or
Indigestion

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Trigestia

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Dr. A. H. SHOOK, Red Hook, N. Y., says: "Of late I have been using your Trigestia tablets, and find your formula so good and the tablets so convenient that I recommend them highly."

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Made only by The Charles E. Hires Co., Philadelphia.
A 25c. package makes 5 gallons. Sold everywhere.

Bits of Fun

Bicycle-riding is still on the increase, in spite of the falling off.—*New York Herald.*

When you buy a thing for almost nothing, it is generally worth it.—*Somerville Journal.*

A genius is a Bohemian who has succeeded, and a Bohemian is a genius who has failed.—*Philadelphia North American.*

Just the Thing.—"I tell you what I need, Robbins. I need to go out and rub up against the world." "Let me sell you my bicycle!"—*Puck.*

Sentimental Young Lady—Ah, Professor, what would this old oak say if it could talk! Professor—It would say, "I am an elm."—*Fliegende Blätter.*

He—I see a New York firm is advertising "flowers by telegraph." She—I prefer to have them with the stems; I don't think they're as good wired.—*Yonkers Statesman.*

"What is this mental poise that women talk so much about nowadays?" "It is being able to look at caterpillars without feeling them crawling all over you."—*Chicago Record.*

It is not strange that writers sometimes get puzzled in their choice between "that," "which," and "who." Relatives are always more or less troublesome.—*Boston Transcript.*

"Look here, Bawl Bearings, I've a proposition to make." "What is it, Noopops?" "You stop talking about your bicycle, and I'll not say another word about my smart baby."—*Truth.*

A German paper contains the following unique advertisement: "Any person who can prove that my tapioca contains anything injurious to health will have three boxes of it sent to him free of charge."

The Mean Thing.—"Yes," said the lovely woman, "it was very lonely living in the West. No neighbors to speak of." "That is to say," ventured the Mean Thing, "no neighbors to talk about?"—*Cincinnati Enquirer.*

Society Editor—Mr. Willis tells me that his family will spend the summer in the mountains, and his wife says they will go to the seashore. Had I better defer mentioning the matter until I get more definite information? Managing Editor—I don't see what more definite information you want. She told you they were going to the seashore, didn't she?—*Cincinnati Enquirer.*

For Another Purpose.—The delegate was approached by a newspaper representative. He was a breezy, enthusiastic delegate, one who seemed to be fairly bubbling over with good material for an interview. "What do you think of the situation?" the reporter asked. "What do I think? Young man, you utterly mistake the nature of my employment. I'm not here to think. I'm here to holler."—*Washington Star.*

We won't vouch for it, but it is said that there is a young clerk in this city who makes it a special hobby to say bright things. But he has met his match. A bright young schoolma'am entered the store in which he works last Saturday and asked, in a most innocent way, for a bow. "I am at your service," replied the clerk. "Yes," said the young lady, eying him closely, "but I want a white one, not a green one." Then a sepulchral silence fell upon him.—*Langdon (N. D.) Courier-Democrat.*

A lady one day saw a roughly dressed man at work on the trees in a Portland garden, and stopped to ask, "What are you doing to those tree-trunks?" "Girdling them, madam, with printer's ink and cotton," was the reply. "It will keep off canker-worms." "How much does it cost?" inquired she. "About twenty-five cents apiece." "Well, I wish you would come and girdle ours. What is your name?" "Hill," the laborer replied; but to her repeated request that he would undertake her own trees he returned an evasive answer. That night she told the story to her husband, and he burst into a roar of laughter. "What is the matter?" she cried. "Why," said he, "that laborer was the Rev. Dr. Hill, late President of Harvard, one of the leading mathematicians living, and the recently appointed pastor of the First Parish Church."—*Critic.*

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Nourishment.
Everybody likes it
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PALATABLE and
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The Business World

The Week The prices both of stocks and commodities showed a continued downward tendency last week. In Wall Street the sales were much larger than in the previous week, and not even a renewed activity as to American securities in the London market produced a favorable movement. The latter part of the week, however, showed at least a check in the bearish tendency. Foreign exchange has been dull, the rate remaining at about $4.88. Gold shipments were not large. The loan market was not greatly affected by the depression of stocks; call money was loaned at from 3 to 4 per cent. General trade was very dull even for this season. Wheat, corn, iron and steel, and cotton are all lower. The restriction of cotton-mill production is extensive. Coal, oil, leather, and sugar are slightly higher or hold their own. "Bradstreet's" record of business failures for the last six months shows the largest total ever published by that journal for this period of time; the number is 7,602, and the increase over the total for the first six months of 1894 and 1895 is about 1,000 in each case, while there is actually an increase of 1,340, or 22 per cent., over the total for the first six months of 1893, although that period included two months of the panic time. The total amount of liabilities involved in these 7,602 failures is $105,535,000—more than a third less than in 1893, but nearly a third greater than in 1895.

Building Associations Philadelphia is proud of being a city of homes of people of moderate incomes, and to that city is in large measure due the growth of the Building and Loan Societies which now hold so large a proportion of the savings of the country. The Philadelphia "Ledger" says: "As a general thing the building societies of Philadelphia are having a good demand for their money, and many societies have made loans ahead of the regular receipts. Some of the loans are not of a class calculated to cheer the hearts of those who love the building society cause. The managers of these societies like to see the money go to parties buying homes of their own, that is, to new home-seekers, but during these depressed times many who already own their homes have been obliged to mortgage them in order to receive money to pay pressing debts. The fact, however, that these thrifty people have had some kind of security to draw on during the hard times shows the value of husbanding resources in times of fair plenty. The building society has saved thousands in this city from publicly acknowledging poverty by reason of the safety of their previous savings. It is always sad to see a family draw on that which had been set aside for a cherished purpose, but yet what would they have done without it?"

Japanese Competition The immediate future of Japan as a manufacturing country continues to excite discussion. The London "Colonial Importer" says: "While so much is being heard about Japanese competition abroad, it should not be forgotten that this at the present time is only, so to speak, fractional in proportion to the general increase of the trade, and that it is rather to her future competition that so much importance attaches. Japanese enterprise, up to the present, has been more severely engaged in filling the requirements of her own markets than in opening out export markets to any appreciable extent. When she finds that she is unable to easily consume her manufactures, no doubt special energy will be thrown into the export connection. Within the last seven years especially the industry of the country has increased simply by leaps and bounds. There is too eager an assumption, however, on the part of foreigners that this increased vitality is due to her export trade. That her export trade is steadily increasing is proven, but in no comparison whatever to the increase of her productions. Formerly Japan imported practically every manufactured commodity, and exported only her artistic goods. Now she manufactures the greater portion of her requirements, and it is in feeding her internal consumption that the great bulk of her factories are employed, rather than in supplying an export demand. Her manufactories have recently displaced imported goods for home-made goods in textiles, nickel and electro-plated goods, furniture, cutlery, matches, soap, wearing apparel generally, paper, and similar domestic requirements. The things in which foreign exporters continue to fairly hold their own are machinery and chemicals, more especially the heavy chemicals—alkali, bicarb. soda, sulphate of copper, etc."

China's Commerce Notwithstanding all China's political misfortunes, her commercial activity is great, and the prospects promising. Official reports just published by the Imperial Revenue Department show that trade in 1895 was large; the total imports and exports even exceeded those of 1894 to the extent of eight per cent., despite the closing of one port, the loss of Formosa, and a decline in the foreign opium trade. The reason of the last change is the increase in the domestic production, and a similar change is expected in the now enormous cotton trade with foreign countries, as Chinese cotton-fields and cotton-mills are rapidly increasing in number. The New York "Tribune" thus summarizes some of the important features of the revenue reports:

In exports an increase of more than 9,000,000 taels is reported, in silk, tea, cotton, and some other articles. Silk is now the chief item on the list, Chinese tea having, except in the Russian market, been largely replaced with that from Japan, Formosa, and Ceylon. The silk industry has been greatly benefited by the introduction of Pasteur's system of eradicating the silkworm disease, and the export trade has been more than doubled in ten years. The trade in skins—especially of dogs, goats, and sheep—has also greatly expanded. In 1891 it amounted to only 881,000 taels, and in 1895 to 2,649,000 taels. The enormous growth of the cotton-spinning industry in Japan has been of benefit to China, increasing the demand for the raw material. In consequence the area of cotton plantations has been greatly extended, and the exports of raw cotton in 1895 amounted to about 120,000,000 pounds. The distribution of this foreign commerce has been changed but little. The British Empire still has the lion's share, having 215,000,000 out of the total 315,000,000 taels. Japan comes next on the list with 32,000,000, and the United States third, with 20,500,000. Russia has 17,000,000, largely to be credited to the enormous trade in black tea. The commerce with all other European countries besides Great Britain and Russia is only 29,000,000. Shanghai, it may be observed, is by far the leading port, its share of the foreign commerce amounting to about 70 per cent. of the whole. There were, all told, only 10,091 foreign residents in China last year, 4,084 being British and 1,325 Americans.

The Thread Industry in England News comes from London of the amalgamation of three great thread companies. J. & P. Coats, Clark, Jonas Brooks & Bros., and James Chadwick & Bros., are all amalgamated in the style of The Coats, absorbing all the business. The Coats will issue a further share capital, raising their total nominal capital from £5,750,000 to £7,500,000. The new ordinary £10 shares are offered for subscription at £50 per share. This is considered to mean a practical monopoly of the thread industry in England, with important establishments in the United States and Canada.

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Two Lima Friends	26 00
Y. P. S. C. E., First Presbyterian Church, Bay City, Mich	1 71
Current Topics Club, N. Greenfield, Wis.	50
Two Friends	25 00
A Friend, Hudson, N. Y	1 00
Manhattan Union Sunday-School, Manhattan, Mont	4 87
An Old Subscriber	2 00
Congregational Sunday-School, Church of Christ, Berlin Mills, N. H	1 25
B. L. M., Tuckahoe, N. Y	1 00
A Friend, Pennsylvania	4 00
A. B. Adhem	2 00
Total	$7,520 82

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New Series of The Christian Union

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About People

—Amherst College has bestowed upon Professor F. S. Hoffman, of Union College, the degree of Ph.D. for his book on "The Sphere of the State."

—The Princess of Wales has entered the lists of composers. She recently had printed for circulation among her friends several pieces for the zither composed by her.

—The visit of the Shahzada to England was expensive—to India. In the home charges of the Indian Government for the year ending March 31, 1896, the following item appears: "Expenses of the visit to England of his Highness the Shahzada Nazrullah Khan, £25,408."

—More than $15,000 has already been contributed for the Helmholtz monument which is to be erected in front of the University of Berlin. Several artists have been asked to compete with sketches for the task. Contributions may be sent to Mendelssohn & Co., bankers, in Berlin.

—The two hundredth birthday of the famous Prussian General Marshal Keith, who came of a noble Scotch family and who fell in the battle of Hochkirch on the 14th of October, 1758, was recently celebrated with great pomp and circumstance by the First Silesian Infantry Regiment, which still bears his name.

—Verdi has deposited in the Banca di Milano the sum of 400,000 lire as the first installment toward establishing the Verdi House of Repose for aged and destitute musicians and libretto-writers. He will give three times as much for the completion and endowment of the institution, which, after his wife's death, if she survives him, will also receive a large part of his estate.

—According to the "Jewish Chronicle," Baron Edmund de Rothschild has established another colony in Palestine. The new colony, which is situated in Galilee, not far from Damascus, consists of a village of 3,000 acres, with many springs, and the sources of the river Jordan. This settlement will be colonized by fifty farm laborers of tried experience.

—When Count Tolstoï heard of the disaster in Moscow, he wrote to a friend: "I am bowed down and wounded to my innermost soul. How much could I say on the misfortune and its certain causes! But I will be silent. I am busy on a work which in broad characters gives the impressions of a moment. I am too old to suffer delay, and must stay at my work, for all the burden that lies upon my soul."

—Lord Dufferin is now seventy years old, and ever since 1855, when he accompanied Sir John Russell to Vienna in a subordinate capacity, he has held one government office or another. Besides half a dozen minor posts, he has been Ambassador to St. Petersburg, Constantinople, Rome, and Paris, as well as Viceroy of India and Governor-General of Canada. Since 1891 he has represented the Court of St. James's at the French capital.

—It is reported that the Grace Darling monument in Bamborough, England, is in a deplorable state. Vandals have broken off the railing surrounding the tomb and made use of it for chipping pieces from the recumbent figure of the maiden. The right arm has been destroyed in this manner, and half the blade of the oar which lies beside the figure has been broken off.

—Miss Fanny Crosby, the hymn-writer, is now more than seventy years of age. Though she has been blind almost from birth, she is always happy and cheerful. For thirty-two years she has been in the employ of a firm in this city. Among the hymns which she has written are: "Safe in the Arms of Jesus," "Rescue the Perishing," "Jesus, Keep Me Near the Cross," "Come to the Saviour," and "Keep Thou My Way, O Lord."

Not Two Masters

A good story comes from Turkey. Two French journalists, Messrs. Papillard and Leroy, recently set out from Paris to make a tour of the world without a sou, and a curious illustrated chronicle of their journey is being published. They were lately at Salgon, where they edited the fifth number of the journal "En Route." In this number there is a charming anecdote illustrating the methods of the censor in Turkey. While reading one of the articles relating to the departure of the travelers from Sicily, the censor charged with the examination of the fourth number of their paper came to the following text: "We disembarked in sight of the city of Calane, behind which Etna, the highest volcano of Europe, reigns as master." The censor shudderingly erased the words "reigns as master." "But why," demanded the journalists, "do you scratch out these words?" "Because," responded the censor, with indescribable haughtiness, "there is none other than his Majesty the Sultan who reigns as master!"—*Chicago Tribune.*

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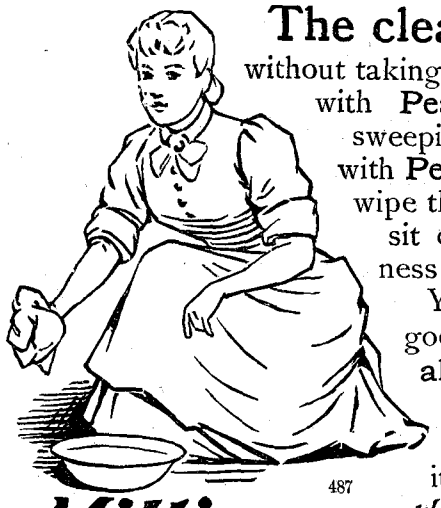
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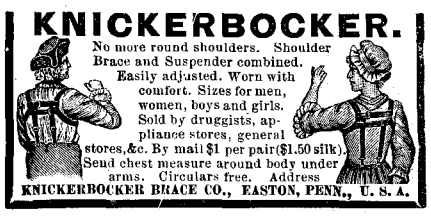
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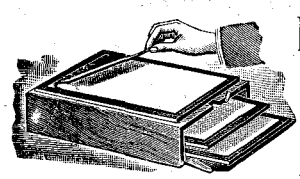
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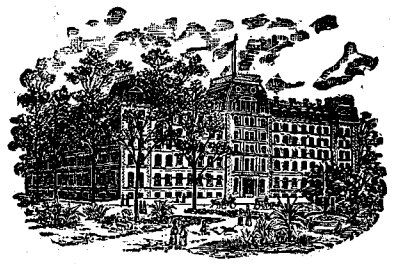

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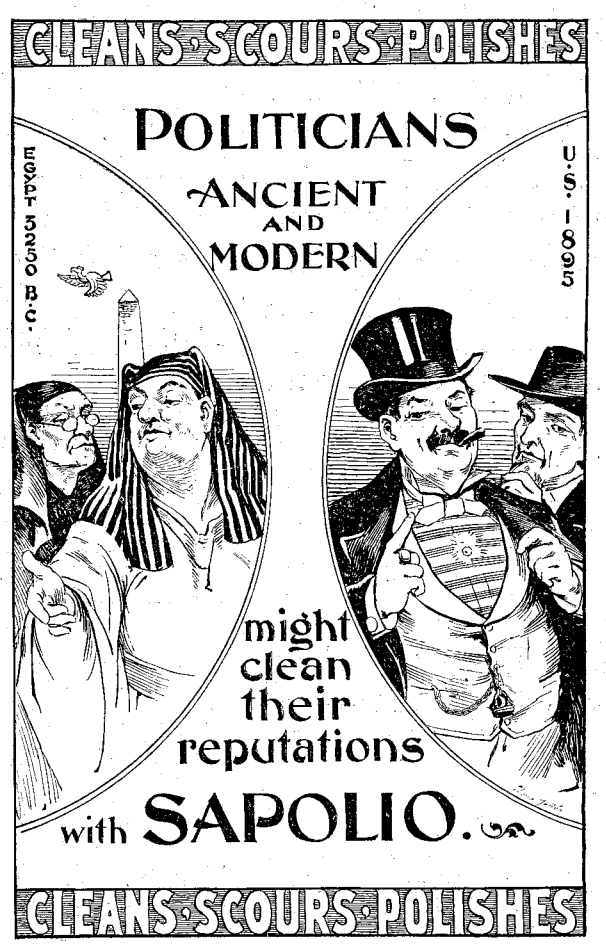

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